

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### The N.E.A.'s Billions

IT has been said that residents in the Capital are exposed to the attacks of a fell disease called *Washingtonitis*, of which the infallible symptom is repetition by the patient of the phrase "billions of dollars." Now and then, doubtless, a resident contrives to escape, but among these fortunate ones the National Education Association cannot be numbered. Without an adding machine the delegate to this Association's annual convention must be completely lost. At the session held this year in Denver, Dr. J. H. Newlon, of Columbia, told the members that they must not rest satisfied with the present equipment for the schools of one million teachers and two billion dollars. An equipment of two million teachers and four billion dollars annually, said the learned professor, is not an ideal, but an absolute and pressing necessity.

The added two billions are to be contributed, of course, by the Federal Government. Probably the million new teachers will be supplied by Teachers College of Columbia University, and by other factories throughout the country which for the past ten years have been pouring teachers and spare parts out of the hopper much faster than the country has been able to absorb them. The result is that the warehouses attached to these factories are bulging with teachers already out of date. Good business demands that if there is no market, the factories must put their high pressure men to work and create one. If this effort fails, the factories will be obliged to close down. But it will not fail. The Federal Government, said Dr. Newlon, is able to provide and must provide, "even in these depression years \$4,000,000,000 annually for the schools."

We do not know where Dr. Newlon finds authority for this estimate, but we feel quite sure that it was not sup-

plied by the harassed Secretary of the Treasury. If we are to supply \$4,000,000,000 every year, to be disbursed by and for politicians at Washington, and in the States, the day of our delivery from this financial depression is infinitely remote, and we may as well get ready to make our respective livings by taking in one another's respective laundry. Some day it will be necessary to balance our budget, not by using a variety of red and black inks, but by conditioning expenditures upon income. To allot \$4,000,000,000 annually to the local schools would mean farewell to sound national finance.

A bill proposed by the secretary of the Association is somewhat more moderate in its demands. It merely provides that, in defiance of the Constitution, the Federal Government shall pay at least twenty-five per cent of the cost of teaching the young idea how to shoot. Funds will be distributed to the States "inversely to their ability to support their own schools," and under this plan twenty-two States, including New York, California, New Jersey, Pennsylvania, and all the New England States, would be debarred from participation in the money contributed by them.

Of all the absurdities thus far suggested by the National Education Association this is easily the maddest. Apart from a distribution which is obviously unconstitutional, this plan puts a premium upon shiftlessness and inefficiency, and invites corruption by Federal and State officials. The question of whether or not a given State is able to support its schools properly will be decided, of course, by an official at Washington. This person will be aided, and it may be, guided, in his decision by advice from officials in the State, and between them it will be quite possible to cook up a pretty kettle of fish. New York, Massachusetts, and other forward-looking States will pay for the fish, but get not even a sprat.

It is announced that "an expert in legislation has been retained by the National Education Association to draft this bill." To this person will be entrusted the task of devising a method which will decide year after year whether a State is unable to support its schools, or with hopeful eyes turned to the Federal pork barrel, is merely unwilling to support them. We do not envy the expert his task. One point agreed upon by the delegates "almost unanimously" is that no Catholic school shall receive Federal aid. All that Catholics will be asked—and required—to do is to contribute their share of the billions.

Perhaps, however, we are taking the National Education Association too seriously. What we have been discussing may be only another attack of *Washingtonitis*.

### Is a Solution Near in Mexico?

EVERY item of information we can secure from Mexico assures us that the new Government there will not be any more disposed to grant liberty to the Mexicans than the old one. It is true that with the abdication of Calles the Mexican Revolution has given its last gasp. It never was much of a revolution anyway, but only a veil behind which the politicians and generals enriched themselves. It is curious to note that this fact, so long proclaimed by the Catholic press and denied or omitted by the secular press, is now openly admitted by everybody, even Calles' former friends, as for instance, the *Nation* and *New Republic* in recent issues. It is also true that in its beginnings the new set-up found it expedient to give the impression publicly that it was more favorably disposed to Catholics, in order to consolidate its position. But behind the scenes the old oppression is going on; every day a new outrage against priests and Catholic laymen is reported (but not by the press). It is also a fact that with the downfall of its favorite, Calles, our Government's influence in Mexico is at its lowest ebb.

All this is to the good, and might be considered a favorable omen for the Church, but for the fact that the National Revolutionary party is still in the saddle, that Portes Gil, a declared enemy of the Church, is its head, and that Mexico has merely changed a new set of exploiters for the old ones. As long as that crowd have their grip on the country there will be no regime of any kind of liberty possible for Mexico. The Church will not be intransigent or close the door for a solution permanently; but it now knows that an agreement with Portes Gil is a scrap of paper. Mexico is in a state of flux at present, and the Church can afford to wait.

Meanwhile, however, there have appeared various indications that an ultimate solution is possible. The recent Foreign Policy Association's report on "Church and State in Mexico," by Earle K. James, long known for his sympathy with the Revolutionary party, is one of these. The demands he makes on the Catholic Church as concessions for a solution can easily be met. These are two, in substance, and have also emanated from other sources: that the Church abdicate the idea of political control, and that it admit in principle the public schools. Both these it has

done long ago. The rub comes when the Church asks if the Revolutionary party will accept its demands: a sufficient number of priests and churches to serve all the Catholic people, the right of free speech for Catholic and other laymen, and the right to conduct private schools; in other words, amendment of certain persecuting sections of the Constitution and abolition of the "Calles" anti-religious laws. In these it surely has the support of all Americans once they know what they are. But how this can be done by the present gang in Mexico is a big question.

### Dubious Constitutionality

THE President of the United States takes an oath to "preserve, protect, and defend the Constitution." Senators and Representatives take an oath "to support the Constitution." The positive obligation imposed by these oaths, as Story observes, calls for little comment. But it should be noted that the oath also binds negatively, inasmuch as it obliges these men to do nothing in their official capacities that is forbidden by the Constitution.

Does a member of Congress, voting for a bill which he believes unconstitutional, violate his oath? Does the President violate his oath, in approving a bill believed by him to be unconstitutional? Since a bill of this kind is forbidden by the Constitution, and in its nature is destructive of the Constitution, both questions must be answered affirmatively. Neither the President nor a member of Congress can salvage his conscience by the reflection that the Supreme Court will correct his misdeed. He cannot be responsible for the Court, and he cannot escape responsibility for his own oath.

But what is permitted when the President or a member of Congress is in doubt as to the constitutionality of a bill? We suppose a real not a factitious doubt, a doubt that is serious not trifling; in brief, a reasonable doubt, and not a mere difficulty conflicting with what is known to be true. If after reflection and study, the weight of authority for and against seems equal, he may act as he thinks best for the country. But if he is unable to assess the authorities bearing on the case, so that the positive doubt still remains, he must give the Constitution the benefit, and vote against the measure or, at least, refrain from voting.

It was with some surprise that we read the President's appeal to Congress, asking the members to put aside all doubts "however reasonable," and vote for the Guffey bill. That doctrine does not square with Story's, or with the protest of the late Chief Justice Taft against the custom of voting for bills on the ground that if Congress and the President should happen to be wrong, the Supreme Court would apply a corrective. The Court will doubtless supply what is needed, but it must assume that all officials respect their oath. In his letter the President asserts that the weight of authority for and against the Guffey bill is equal, an assumption not easily admitted since the decisions in the child-labor act and the Schechter case; but in any event he cannot make his conscience do duty for the consciences of individual Congressmen.



Without clarifying comment, the President's doctrine is decidedly dangerous.

## God and the Scientist

**F**IFTY years ago, in July, 1885, a little boy severely lacerated by a mad dog was brought to the laboratories of a French scientist. Unable to help the child, the local physicians had advised the parents to seek the aid of a man named Pasteur, already famous for researches in chemistry and biology which had led to discoveries of the highest value to medicine. His studies of hydrophobia, at the time a shockingly prevalent disorder in the rural districts, were beginning to be known, and it was reported that he had discovered a cure for it. This report was not, however, quite correct. While Pasteur had applied his treatment with remarkable success to dogs, some doubts remained in his mind, and he was not yet ready to make use of it on the human subject.

Faced with the pitiable spectacle of this child of nine years, already in dreadful agony, the doubts of the scientist were swept away by the man's tender heart. Calling upon Almighty God for help and guidance, he set to work bravely. A few months later he reported his struggle to the Academy of Science and the Academy of Medicine, "The death of this child seeming unavoidable, I decided, not without deep and cruel anxiety, as one may well imagine, to test on Joseph Meister the method which had been constantly successful on dogs." Young Joseph made a rapid recovery, and his cure was so complete that today, in his sixtieth year, he proudly functions as chief janitor at the Pasteur Institute in Paris.

Pasteur's indefatigable industry had been crowned with complete success. His last doubts were swept away, and he was happy to know that in the Providence of God he had been chosen as an instrument to decrease the cruel weight of suffering that presses mankind to the earth. Suffering himself, he was to be spared for a few more years, during which his work served "to enlarge the frontiers of life," the phrase which he used to describe the purposes of medical science. At his death, the world placed him among the immortals, and he is secure in his exalted place for all time. As a scientist, Pasteur is a model for our ambitious young doctors in medicine and investigators in other areas of knowledge. Too scrupulously truthful to assert as a fact what had not been substantiated beyond all cavil, he cared for fame only as it might spread the use of his discoveries among the suffering in every part of the world. For wealth and honor he cared nothing at all.

Great as was Pasteur intellectually, the scientist in him never submerged the man. In one sense he was an utilitarian, since in all his researches he seems to have kept before him the one purpose of service to mankind. Yet, unlike Edison and other notable discoverers, there was in him no contempt for pure science as such. Every advance of knowledge he welcomed as another ray of light sent by Almighty God to illumine the world. This knowledge he himself sought eagerly, and few more

successfully; but when found, he was not satisfied until he could devise some method of making it useful to the world. One result of his efforts was an approach to a synthesis of all physical science. Originally a chemist, his researches led him into biology, but it is as a contributor to medicine that his achievements were most notable. It has been said that his studies in viticulture and in the diseases of sheep created for France wealth greater than that lost in the Franco-Prussian war, but it is in medicine that Pasteur won his place among the world's greatest benefactors.

Pasteur refutes for all time, if refutation is yet necessary, the hollow assertion that one cannot serve both God and the advance of science. "When he had gone as far as he could with his microscope," writes the editor of the *New York Times*, "he took his crucifix in his hand, and went down into the Valley of the Shadow." More accurately might it be said that in all his work the crucifix was never far from his microscope. He spoke with admiration of the faith of the Breton peasant, and he knew that as the horizons of knowledge widened in his mind his would be the faith "of the Breton peasant's wife." If at death Pasteur's hand grasped the crucifix, it was because the crucifix had been his familiar companion during life.

Pasteur's career is a rebuke and a warning to the modern pseudo-scientist who washes the sediment from a test tube, and loudly proclaims that there is no God. Fittingly does this lover of his fellows and lover of God lie in a chapel in his beloved Institute in Paris, under an altar dedicated to the Sacred Heart of Jesus. For in all humility he had followed the Master who had compassion on the multitude, and who came into this world that we might have a more abundant life.

## The Porters Win

**M**ORE than ten years ago, the Pullman porters began to assert their right to organize their own union. That wise and beneficent organization which manufactures dining and sleeping cars had also manufactured a union with a name more prosaic than that which it bestows upon its rolling stock, to-wit, the Pullman Porters and Maids Protective Association. But the workers, with the ingratitude which characterizes their class, would have nothing to do with it; whereupon in its paternal manner the company ruled that if the employees would not take a union which was good for them, they should not be permitted to take any union at all. Daddy knows best, said the Pullman Company, or words to that effect.

But daddy is now on the run. Two weeks ago, in an election held by the National Mediation Board, the Brotherhood of Sleeping Car Porters was chosen by the employees to represent them in collective bargaining. As the vote was 5,931 to 1,422, the Company's claim that its employees detest and abominate the Brotherhood seems to lack plausibility.

Armed with authorization from the porters, the Brotherhood will at once put in a petition for shorter

hours and a living wage. Specifically it will ask for a monthly wage of \$140 and the abolition of all twenty-four-hour work days. According to the Pullman Company the present wage is \$77.50, to which the public is expected to add tips. The porters resent this imposition on the public, even if the public itself does not, and assert that their wage scale should not depend upon alms. In this claim they are right, and we are confident that they will be sustained by the Government.

We wish the porters all success in their new venture. Should this new-found freedom go to the heads of some like wine, we ask the indulgence of the public. There were similar difficulties, most of which could have been avoided, when the slaves were freed just seventy years ago. Let us hope that today the public, white as well as black, can take a more enlightened attitude.

### Note and Comment

#### Arabia's Nationalism

**A**S Mohammedanism once marched triumphantly from East to West, so today nationalism, modern rival to Christianity, makes its way from West to East. China and India have seen its onward sweep. Even Soviet Russia glorifies the Russian "country," rather than the abstract international family of early Communism. The Arabs, immemorial stronghold of religious and sectarian passions, have succumbed to nationalism. Their attitude, writes "Foreign Policy Report" for May 8, 1935, "has seriously interfered with European plans for administration of the land-bridge between the Mediterranean and the Persian Gulf. It has transformed political life in the Arabian Peninsula." Nationalism has spread from Egypt through mandated Syria, the Lebanese Republic, Palestine, and Transjordan, and the three independent States of Iraq, Yaman, and the Kingdom of Sa'udi Arabia, and left even wider impress. With the elimination of British influence from all but the coastal fringe, with the organization of a stable Arab government, and the formulation of a basis for cooperation between independent Arab states, there still remains only the task of making such cooperation effective, and constructing a thoroughly nationalistic and unified Arab world. The Jews in Palestine, France in Syria and the Lebanese, and the conservatism of the Geneva mandates commission have retarded the process. But they have only retarded it, and steady progress has been made. When the Arab world on both sides of the Red Sea is united and at peace and inspired by a common ambition, what then will be the fate of Europe's colonies at the side of that Arab world? This thought might discourage further ambitions.

#### Hershey's \$20,000

**O**UR readers will remember that some months ago we made a protest against the action of chocolate-manufacturer Hershey forbidding religious worship to

Catholic children in the home supported by him in the town named after him in Pennsylvania, and that shortly after that protest appeared in the Catholic press an amicable arrangement was made. Now a new piece of news comes under a Hershey, Pa., dateline. Mr. Hershey has given enough money to all the churches in town, including the Catholic, to pay off their debts. In the case of the Catholic church that amounts to \$20,000. Such gifts are not unusual, thank God, and it is the motive of the gift that interests us. Mr. Hershey wanted to take the burden of debt off the shoulders of the people, so that they may thereby feel freer to practise their religion. He had in mind, in the Catholic case, the many Italians in the town. Here is a unique and new idea, and it is interesting to see it come from a Protestant. This office, especially since the Coughlin articles, has received many letters, and not from Italians, giving in detail what are described as the money exactions by their local pastor. A sort of revolt by many Catholics is indicated. Maybe if Catholic employers followed Mr. Hershey's fine example this problem and "the Italian problem" might soon be settled, and many now alienated might come back to Mother Church.

#### Disastrous Fellowship

**R**EPLYING to questions in the House of Commons on June 8, Sir Samuel Hoare, British Foreign Secretary, threw back into the lap of the League of Nations the matter of Ethiopia's countenancing of the slave trade as something "essentially for the League to consider." The League was "seized" with this question, as it is seized in general with the matter of human rights as between nations. Ethiopia herself has thrown into the lap of the League her own helplessness in the face of an aggressive Italy, a hesitating Great Britain, and a France more interested in Italy's friendship than Ethiopian integrity. President Roosevelt has expressed his confidence in the League. The strange part of the whole proceeding is that the League in a way as never before becomes the focal point for Europe's and the world's international relations at the time when it is least fitted to exercise its most crucial function, the defense of the weak member against the strong. When that function fails, all of its coordinating and intercommunicating machinery, soon to be housed in marble glory on the shores of Lake Geneva, is of little moment. But with Russia's admission to the League in 1934 the League dropped from its hands the basic weapon of such defense: The doctrine of human rights upon which—be it in ever so vague a fashion—it was originally founded. The principle of expediency and the balance of power took the place of any such doctrine. Suddenly, with the rapid shaping up of clouds in a summer storm, the coalition of European Powers that forced through that admission, as a keystone to their political unity, find themselves at loggerheads. Desperately they grasp after unstable realignments in the face of a cynical fact. With the League torn from its own moorings, there is nothing to which to moor their own policies. As a result, Europe is again laid open to the devastating whirlwind of selfish inter-



national competition against which the League was to be a bulwark, a result of fellowship with the unprincipled.

#### Catholic Daily's Anniversary

**T**OO late to notice it at the time, we are glad to join our voice now in the chorus of congratulation which greeted the fifteenth year of our only English-speaking Catholic daily paper, the *Catholic Daily Tribune*. It was on July 1, 1920, that it took the plunge of going from a tri-weekly to a daily, and it has held its head bravely up above the storms of financial stringency and indifference since that time. Published in Dubuque, Iowa, it naturally has not had a heavy Catholic population to draw upon, and that alone makes its achievement all the more remarkable. The little band of heroic men who have carried it on deserve our praise and admiration. It took great courage to start it, but it must have taken something far deeper and loftier to keep it going. In all the discussions about a Catholic daily that spring up now and then in the Catholic press it is sometimes forgotten that we have one already. That is a fact of deep significance that cannot be forgotten. It is also sometimes forgotten that in 1884 the Bishops at the Third Plenary Council of Baltimore expressed the desire that such a Catholic daily be started as soon as possible. It is true that they hoped that it would begin in some of our larger cities, and they did not especially think it should be Catholic in name. But they were aware of its necessity. The great financial resources needed in such an enterprise have not tempted our richer laity to take the risk. But in Dubuque they have shown how it may be done, at least in a smaller community. We hope that this anniversary will add much circulation and advertising to the *Daily Tribune*, and that its influence will continue to spread.

#### Boons and Boon-dogglers

**W**E cheerfully pass on to our readers part of the interesting paragraph that appears in the current issue of Appleton-Century Company's little publication, "Book Chat." It seems that Appleton-Century is releasing a new volume by Raymond F. Yates called "The Art of Invention and What to Invent." The author has compiled a list of some seventy-seven much-needed inventions. The list, or at least that part of it which we were privileged to see, makes fascinating reading. We ourselves are not boon-dogglers or gadget makers of even amateur standing, and hence entertain no hopes of arriving at fame and fortune by supplying any one of the seventy-seven needs. But what a brave new world shall be ours when Mr. Yates' list has been fully checked off! What a peaceful, quiet, convenient, non-irritating, pleasant place to live! We urge the more inventive of our readers to get busy at once, and to try to produce the necessary contrivances that will meet the following of Mr. Yates' *postulata*: A method of preventing trousers from bagging at the knees. A self-wiping safety-razor-blade holder that will not have to be taken apart for drying. An odorless ash tray. A padless rubber stamp

that will not need ink. A practical muffler for airplane engines (and please be speedy with that one!). A simple ten-cent device that will permit ladies to mend the runs in silk stockings. A tooth-paste tube with a self-sealing orifice that will eliminate the present cap and yet keep the tube closed. An automatic toaster that will also butter the toast before it ejects it. A captive golf ball that will tell how far the ball would have gone had it been free (there are probably millions for the chap who invents that). An explosion-proof automobile muffler. Personally we feel that the genius who contrives this last-named gadget will confer an inestimable boon.

#### Parade Of Events

**T**EETH bit their way into the week's news. . . . A Pennsylvania man had a toothache. He blew the tooth out with dynamite. It cured the pain but injured his skull. . . . An Indiana lady took a nap in her parked car. While she slept, a thief stole the false teeth from her open mouth. . . . An old man in Kansas mistook a torpedo for a peanut. He sank his upper and lower bridgework into the supposed peanut, which exploded, ruining the bridgework and blowing his head off. . . . A lady in Texas entered a traffic court. "I want to pay my light bill," she said. Officials directed her to the public-utilities company. She said it was a traffic-court light bill—for running past a red light. . . . A Georgia man became discouraged last week. He was stung by a bumble bee. As he tore towards his home for first aid, a snake bit his foot. He then sped to a doctor's office, and a bulldog bit his leg on the way. . . . A Widows and Widowers Club was organized in New Jersey. New Jersey widowers had been marrying widows from other States, it was said. . . . The hull of the Mayflower, ship of the Pilgrim Fathers, was being used as a barn in Ireland, it was reported. . . . The Hobo College held its commencement in New York, six hobos receiving diplomas entitling them to eschew work. The four-hour day, the five-day week, the six-month year were advocated. . . . There were quite a few people named "A. Fish," in Massachusetts; there was a Major Major in the Marines; a Mr. Powders, running a drug store in New York; a Mr. Green Hay operating a farm in Tennessee. While bathing, Mr. Cerf was injured by the surf. In the West, a Mr. Appel and a Miss Sauss were married.

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## After NRA—What?

BASIL C. WALKER

IN the February 17, 1934, issue of AMERICA, under the title, "Is Social Justice Good Business?" the writer said: "NRA has a dual aspect—as an emergency measure and as a permanent social program in industry and business." There are many who deny that NRA had any value in either field, but a certain measure of success in its emergency function must be conceded to it. It may well be that its achievement in that field was like that of the gallant Arnold von Winkelried at the Battle of Sempach, who, a victim to the Austrian lances he gathered in his embrace, in falling created the breach in the steel hedge of the enemy, through which his Swiss comrades carried rout and disaster to Austria's nobles. After all, it was under the exhilaration of the NRA spirit that we made the first successful break in the onward moving wave of depression. Surely it was no slight thing to have re-created the morale of a nation at the very brink of disaster.

In that very élan lay a prime cause of the disappointment which NRA brought to many of its well-wishers. After all, the spiritual exaltation of a crusade, the unconsidering, headlong emotional rush of a jihad, a holy war, destroying the unbeliever wheresoever he may be found, is not the material out of which an enduring administrative program can be built in the work-a-day economic world.

A major cause inherent in NRA itself for its lack of success as a permanent program was the thing which gave it power to deal with the emergency—its emotionalism. However, other causes contributed to its failure. Chief among these may be listed that cart-before-the-horse school of politico-economic theory which sought a way out of the depression by the shortcut of currency tinkering and raising prices as a stimulus to consumption, which is, after all, the basis of business.

One thing that most of the brain trusters and reformers seem to have ignored is that any system will have to work with human nature as it is and that we must lay our plans with due regard to the limitations implicit in human nature. Moreover, these limitations are common to all men. No class has a monopoly on either virtue or brains, nor on vice or stupidity. If NRA's ideals have failed of realization, the fault lies as much with labor as with capital, and as much with time-serving politicians as with either. All of them erred as much or more through stupidity and ignorance as through malevolence.

A splendid example of such popular misconceptions is described in an as yet unpublished work (as this is written) of Thomas M. McNiece, who has carried out some original economic researches in recent years, which will eventually rank with the most important work done in this field. As a friend and colleague, the writer has had the privilege of reading Mr. McNiece's manuscript, from which the following is quoted:

There is a very widespread belief that economic crises are due to inequitable distribution of incomes. This view is by no means confined to any one class of society. . . . No valid argument can be advanced against any increase in earning power of the individual. As a matter of fact, high earning capacity of the individual is desirable from every standpoint. The effect of such increases should, however, be clearly understood. The facts developed in this study show clearly that such an increase in any appreciable amount would increase the standard of living of those affected and, *by the same token, would increase the depths of the depressions that will continue to occur.* (Italics mine.)

It would elevate the standard of living, because it would afford more money for the purchase of commodities farther removed from the requirements of bare necessity. It would have no stabilizing influence in eliminating surges which arise from natural variations in demand, such as have been described. [Mr. McNiece has analyzed these exhaustively and isolated their prime causes.] Greater expenditures of funds for more of the conveniences of life will require the productive efforts of more of the people in industries subject to greater fluctuations. When more people are employed in more industries that are subject to wider fluctuations, greater unemployment will exist in business depressions. This result is inevitable. Anything that elevates the standard of living, as previously described, increases our capacity for retrenchment. This trend is bound to continue unless real stabilizing measures are taken. It can in no sense be considered as a reason for retarding the advance of living standards. *It does call for a realization of the fact that higher standards lead to bigger declines when the crises come.* (Italics mine.)

These researches of Mr. McNiece's and those of the writer have been directed into the field of economic dynamics. This field of economic research, comparatively new, concerns itself with the simple forces which lie at the root of economic effects. Mr. McNiece's studies of the sequence of booms and depressions have conclusively shown that the commonly ascribed major causes of our periods of prosperity and depression have been either minor contributory causes or actually effects in themselves.

The work we have done in this field also shows that the concept of a rigidly blueprinted economic planning is not only philosophically unsound and the death knell of any form of democracy, but that it is scientifically impracticable. Nonetheless, unless democracy imposes on itself some rational form of functioning on the basis of economic realities, it will be destroyed by the tremendous forces of economic dynamics which it now, under the stress of popular emotions, sets in motion with small knowledge of the forces with which it is dealing, and with scant regard to them.

Already we have come within measureable distance of the situation foreseen in 1857 by Lord Macaulay in a letter to an American correspondent, in which he wrote:

It is quite true that your government will never be able to restrain a distressed and discontented majority. I seriously apprehend that you will, in some season of adversity as I have described, do things which will prevent prosperity from returning. . . . There will be, I fear, spoliation. The spoliation will increase distress. This distress will produce fresh spoliation.



To defeat this danger, the idea of the creation of an economic supreme court or of a national legislature based on representation by economic groups has always, in principle, appealed to the writer. It does, however, seem to him that, as a solution of immediate practical political value, either of these plans is quite visionary. Even our own Supreme Court, embedded in our Constitution from the beginning of the nation, established its present high place only after decades of work by such men as Chief Justice Marshall. No legislation will solve our problem. We must find and train the men who can create a tradition which eventually will have greater weight than law.

For this purpose, the idea of the code authorities and trade associations should be broadened. Labor should be given a definite place of responsibility in both. This suggestion will probably be as displeasing to many organized labor leaders as it will be to employers, for implicit in the idea is the end of horizontal labor-union organization.

It is utterly unreasonable to expect management to share its responsibility or authority with a group of men who have not a direct interest in the particular industry involved, or whose interests ramify over a score of fields, having in common nothing more than that they happen to employ the same craft labor in some process or processes. With labor organized vertically by industries, some reality can be given to the thought of labor responsibility in management. Labor will discover, as time goes on, that the disproportionate profits of industry in many cases, quite probably a majority, do not exist at all. Incidentally, management will also be forced to recognize the same fact much more than it has done in the past. Both will have to recognize that wages and working conditions are an essential element of industrial stability. Both must share the responsibility for and the losses, in jobs and profits alike, which will arise from errors in judgment in fixing wage and employment policies.

This will involve the recognition that, both socially and economically, industry's primary purpose is to furnish an adequate living for those dependent on it, but that, under a free and democratic organization of society, this also involves recognition of the legitimacy of the profit motive. Wages cannot long exist without profits, nor profits without wages. Both are merely shares of the common fruit of industrial activity, which comes into existence only as the result of sustained activity. As Mr. McNiece very well phrases it: "It is not the amount of money spent, but the uniformity of spending that governs the stability of production and demand." And upon these rest the stability of employment and of reasonable profits.

These code authorities and trade associations should in turn, on a basis of regional distribution of industrial interests, select delegates to State and national councils. In these councils, labor and management will have equal voice in the formulation of advisory recommendations to the President and to Congress and to the Governors and State legislatures on economic, fiscal, and banking legislation. Of course, we can count on our politicians disregarding this advice quite consistently at first. None-

theless, we shall be gradually creating a public recognition of bodies more competent to speak on economic matters than either our present politically created legislative bodies or organizations like the American Federation of Labor, the Chamber of Commerce of the United States, the American Bankers Association, and scores of other industrial, labor, agrarian, banking, and commercial organizations, all of which necessarily are special pleaders, with only a secondary interest in the commonweal of the nation.

It will be argued that this goes far beyond the scope of NRA and begins to deal with the very basis of government and that it will take years to work out. Well, what if it does? We certainly know by now that we cannot stand still and that our present mode of handling economic crises leaves much to be desired. If our democracy is to endure, it must be educated and trained in modern economic life. This has already been too long deferred.

Better let us try the slow method. Inevitably attempts at speedy correction of the gradually accumulated maladjustments of decades will take one of two paths—mob rule with economic chaos and destruction, or absolute dictatorship—whether Socialist, Communist or Fascist is relatively immaterial.

## Pauline-Marie Jaricot

P. W. BROWNE

**A**N event which should interest Americans took place a few months ago in the City of Lyons, France. It recalls the marvelous activities of "a valiant woman," who more than a century ago, in addition to being a pioneer in the field of social service, was the founder of an organization that contributed enormously to the nascent Church in the United States, and aided wonderfully in the spread of the Faith throughout the world.

The event was the removal under ecclesiastical supervision of the remains of Pauline-Marie Jaricot from the cemetery of Lyonasse to the crypt of the Church of St. Nazier. The cause of beatification of this remarkable woman has advanced several stages, and the removal of her remains to the crypt of St. Nazier was made for the purpose of "identification."

Pauline-Marie Jaricot was born in Lyons July 22, 1799, the daughter of a wealthy family (her father was one of the richest silk manufacturers of the city). She was remarkable for her piety, even in early childhood, and at the age of seventeen she is said to have led a life of unusual abnegation. She became an ardent apostle of Reparation to the Sacred Heart of Jesus, and organized a union of prayer, known as "Réparatrices du Sacré Cœur de Jésus," among the working girls of Lyons. This organization effected a complete moral transformation in the lives of these ill-paid workers, and it paved the way for the establishment of the great work of Pauline's life, the Society for the Propagation of the Faith. In this work she was greatly aided by a priest from the United States, Father Inglesi, Vicar-General of the Diocese of New Orleans. At the time Pauline had just reached her twentieth year.

It is quite remarkable that two of the great religious undertakings of the last century should have had the assistance and close cooperation of ecclesiastics identified with the Church in the United States. These two undertakings were the Society for the Propagation of the Faith, and the Eucharistic Congresses. As regards the latter, when Mlle. Tamisier was endeavoring to establish such Congresses, she received substantial aid in her pious enterprise from the Rt. Rev. Claude Dubuis, former Bishop of Galveston, who at the time was living in retirement at Vernaison in the Diocese of Lyons. Bishop Dubuis presented to Pope Leo XIII a memorandum which Mlle. Tamisier had prepared, setting forth her plans and aspirations. The Pope endorsed the plans and joyfully exclaimed: "I will grant everything for Eucharistic works." With this endorsement Eucharistic Congresses came into being.

When Bishop Dubourg was appointed Bishop of Louisiana and the Floridas (later New Orleans), he found the diocese in a serious condition, financially and otherwise, and was obliged to make an appeal to friends in France for alms to enable him to carry on the work of his diocese. He visited Lyons in 1815 and expressed a desire to a charitable woman, Madame Petit, who had spent some time in New Orleans, the idea of founding an association for the support of the Louisiana Missions. But she was unable to do so, and all she could do was to enlist the sympathy of a small circle of friends in Lyons. Then what was evidently a providential event occurred. Pauline Jaricot's brother was at the time a student at the Seminary of St. Sulpice in Paris, and wrote her often regarding the extreme poverty and dire needs of the Foreign Missions. As a result, she conceived the idea of forming an association whose members would contribute one cent each week for the Missions. The membership of the association soon rose to a thousand, and the offerings were sent to Asia. In 1822 Father Inglesi was sent to Lyons by Bishop Dubourg. Seeing the success of the work done by Pauline Jaricot, his friends thought at first of establishing a similar society for the American Missions. They decided, however, to unite instead of dividing their efforts, as they realized that Pauline Jaricot had evidenced great wisdom in the work she had already accomplished.

As a result, at a meeting of friends of the Missions, convened by Father Inglesi, on May 3, 1822, and attended by twelve ecclesiastics and laymen, the Society for the Propagation was formally established. The organization received local ecclesiastical endorsement, and in 1823 was heartily approved by Pope Pius VII. In 1840 the Society was rated among the Universal Catholic Institutions; and on March 25, 1904, Pius X confirmed the privileges of the Society.

In 1822 the Society collected a little more than \$4,000, and the sum was divided into three parts—one was assigned to the Eastern Missions, the remainder to Louisiana and Kentucky. At the present time missions in the United States are no longer a beneficiary of the Society for the Propagation of the Faith; on the contrary we con-

tribute a large sum each year to its needs. Thus we are repaying generously the financial assistance given to the Church in this country during its nascent years. Every diocese in the United States has a branch of the Society for the Propagation of the Faith, and as a rule the Faithful generously respond to the annual appeal made by the organization. Formerly the Central Bureau of the Society was established in Lyons, but at the present time the Bureau is located in Rome, and an American prelate is a member of the Central Administration.

When Pauline Jaricot conceived the idea of this great work she confided her decision to her confessor, the Abbé Wulz. He seems to have treated her rather brusquely, and said: "Pauline, you are too stupid to have invented this plan. It comes from God."

Discussing this great work, Ozanam says: "The work began among pious working girls who honor by their concealed virtues, as they sustain by their labors, the rich and widespread industry of the people of Lyons."

Those working girls whom Pauline Jaricot used to gather in her home on Sundays to discuss the needs of the missions were in fact its first promoters. Many of them were wretchedly poor, and often they were obliged to make considerable sacrifices to gather their Sunday offering for the Missions.

Pauline Jaricot died January 9, 1862, after having led a life of intense activity. Not only did she lay the foundation of the Society for the Propagation of the Faith, but she initiated many social works that had for their object the spiritual and the material advancement of the toiler, even beyond the confines of her native city. She invested the heritage she had received from a wealthy father, in several directions. She established industries and organized districts (colonies) for the working class, and in every case the dominant feature was Christian charity. In fact, she spent every dollar which she possessed, and became poor toward the end of her life.

An illustration of the spirit which prompted and motivated her activities may be visualized from her writings. In 1843 she wrote:

For many years, with God's assistance, I have endeavored to provide a remedy for the discouragement and the discontent that are becoming more and more apparent among the toilers. I firmly believe that the first thing to do as regards the working class is to establish their dignity, by withdrawing them from the servitude of ceaseless toil. In vain will you attempt to make people moral by appealing to their intelligence alone. The cries of anguish and despair will stifle the most eloquent pleas. . . . If you desire to reap a real harvest the correct thing to do is to *love* the working class, *help* them, and then *moralize*.

If memory serves me aright the wide-visioned Ozanam gave expression to similar sentiments when he initiated that great charity organization, the Society of St. Vincent de Paul.

### Warning

We have been asked to warn our readers against a man operating in the Middle West, giving the name of Verrell, and claiming to be an agent for *Jesuit Missions*. That magazine employs no subscription agents whatever.



# Birth Control and the "New Morality"

SAMUEL SALOMAN

THINGS are not always as those with a sizable legislative ax would have them appear. This applies particularly to what has been termed "birth control."

Controllists, appearing before women's organizations, religious bodies, and in hearings before Congressional committees, are at pains to inform critical ones that they but seek to have repealed archaic laws and ordinances, national especially, that hinder them when they seek to bring their message to those hungering for contraceptive knowledge. This, of course, is mere window dressing, designed to attract and hold converts, also to distract attention from less desirable and less commendable objectives.

Going behind the scenes we discover they have other aims, some not quite so popular at this stage of our social evolution. If we consult the literature of birth control we find that their vaunted panacea for the ills of society is but a prop of the "new morality," which is but the old immorality with a deceptive label.

We learn that in addition to freeing doctors eager to impart contraceptive information (for a fee, of course), they aim to tie up the United States and State and local governments with their agencies and clinics.

Back in 1906 Elsie Clews Parsons, prominent educator and author, wife of a prominent member of the lower house of Congress, published a book, "The Family," that contained the germ of an idea that only yesterday had been capitalized to the limit by the dull and imitative Judge Ben B. Lindsey as "companionate marriage." Considering promiscuity and marriage, Mrs. Parsons declared for the latter, provided an inconsequential reform be had, "with the privilege of breaking it if it proved unsuccessful and in the absence of offspring, without suffering any great degree of public condemnation."

This reform, she stressed, is contingent upon the "outcome of present experiments in economic independence for women" and (note this) "if physiologists will undertake to guarantee society certain immunities from the sexual excesses of the individual." Lest we miss her meaning she adds in a footnote, "through the discovery of certain and innocuous methods of preventing conception." Then: "The need of sexual restraint, as we understand it, may disappear and different relations between the sexes *before* marriage and to a certain extent *within* marriage may be expected."

Some years later Margaret Sanger came with a plea for the "new morality," with birth control as its handmaiden. What others consider morality she labels "moral imbecility." Her conception of the "new morality" follows ("Sex in Civilization"):

It is not a morality concerned with melodramatic rewards and punishments, with absolute rights and wrongs, with unhealthy lingering interests in virginity and chastity, with its propensity for prying into the unwholesome details of sexual behavior, but a morality insisting that men and women shall face honestly and realistically the intimate problems of their own lives, and that

they themselves, on the basis of their own experience and their own desires, solve these problems with the instruments of intelligence, insight, and honesty.

What are these instruments?

Birth control places in their hands a delicate instrument calling for intelligence and foresight for its successful use. And such an instrument, calling as it does for a greater mastery of the art of life, becomes *ipso facto* a power for the development of the new morality.

To some the above is reasonably clear. Like Engels and Bebel, she is opposed to society's "unhealthy lingering interests in virginity and chastity, with its propensity for prying into the unwholesome details of sexual behavior."

We have a far franker expression on birth control and the new morality by V. F. Calverton, associated with Margaret Sanger in various literary undertakings. In his book, "The Bankruptcy of Marriage," in the chapter on the "effect of contraceptives upon feminine morals," we find this:

An important factor in the growth of the new morality and the decay of modern marriage has been the advancing perfection of modern contraceptives. A considerable part of the feminine revolt against the old morals has been fortified by this advance. Even the economic independence of the modern woman could not have established the new morality, with its contempt for chastity as an element in feminine virtue and its advocacy of a freer attitude toward sex relations and alliances, if the danger of pregnancy was always imminent. Even feminine youth would not have carried its revolt so far had the drastic consequences of conception been unavoidable.

You note that Mrs. Sanger and Mr. Calverton are agreed that there is little virtue in "chastity as an element in feminine virtue," advocate a "freer attitude toward sex relations and alliances," all in the name of the "new morality," and figure birth control an invaluable agent in attaining their objective.

It may be mentioned that these frank admissions by the elect of birth control are not for public consumption. While striving for the "new morality" they find it expedient at this stage to keep such interesting views far in the background.

At the House and Senate hearings on birth control, at which I gave testimony, Mrs. Sanger always declined to meet the moral challenge, preferring to stress her pleas for the overburdened mother, with a house full of children and more on the way, the while she and others were impotent to impart the sought-for advice, lest they be penalized by unfeeling Federal agents.

Though she considers the moral phase of slight consequence, some view it otherwise. Having faith in the old morality they evince no desire for a laissez-faire arrangement, that permits our young to experiment in sex, the while safeguarded by birth-control agents from certain undesired consequences.

She and others of her group also ignore the "follow-up" issue. But that, too, cannot be dodged. We had

evidence submitted by Helen Holt, of Mrs. Sanger's Clinical Research Bureau, that quite a few of the commercial agents relied on as contraceptives leave much to be desired. Mrs. Sanger also ignored testimony submitted showing a tendency toward immorality in those countries that had lowered the bars and permitted vending of contraceptive agents.

I submitted contraceptive booklets that had been sent through the mails, though in defiance of national law, and mentioned particularly a contraceptive window display in a pharmacy located in one of the downtown Washington, D. C., hotels.

Testimony was adduced showing the inevitable results of such window displays, of too ready access to birth-control information and agents by our young. Selecting from a mass of such testimony at hand, we have a statement by Sir John Robertson, M.D., medical officer of health for Birmingham, second largest English city:

Its public-health importance largely centers around the fact that already in a certain number of cases most mischievous results have come to light in Birmingham, due to the fact that methods of birth control are becoming widely known among young people, who as a result indulge in promiscuous intercourse, with a knowledge that no inconvenient result will follow. At the same time these young people are supplied with information as to the methods of preventing venereal disease in such intercourse.

It seems likely, therefore, that when these two controls are supplied together there may be a great deal more promiscuous intercourse than at the present time, and if this did happen it would be a serious menace to the family life of this country, which has been our pride in years gone by.

If in addition to such window displays, ready access to birth-control information and agents by both the young and matured, we have a revamping of our moral code, as suggested by sex radicals, from Engels's "gradual rise of a more unconventional intercourse of the sexes and a more lenient public opinion regarding virgin honor and female shame" to the Sanger variant, condemning the present "unhealthy lingering interest in virginity and chastity," solving the "intimate problems" of all on the basis of "their own experience and their own desires," it must result in our moral decline.

There is after all little difference in the sex pronouncements of an Engels and a Sanger. As the former puts it, "society cares equally well for all children," legal and illegal. That removes the care about the "consequences," which now forms the essential social factor—moral and economic—hindering a girl from surrendering herself to the beloved man. Mrs. Sanger but goes a bit further and safeguards the maid from unpleasant and undesired consequences by damming the conceptive stream at its source through effective contraceptive means.

We are not quite prepared to follow Mrs. Sanger in her "new morality." The old morality is not yet outmoded, though sex radicals claim it is. To designate what morality we have as "moral imbecility," as Mrs. Sanger inaptly puts it, or "ethics of the dust," according to Prof. Edwin Holt, does not make it such.

It may be, according to Mrs. Sanger, that some claim the "right to solve our moral problems, to make our own

mistakes, and to learn the inevitable lessons to be derived from such mistakes," but claiming a right and publicly exercising such right may involve such individuals, and rightly so, with our law-enforcing agencies.

On our part we claim the right to guard those who have not arrived at the age of discretion, and therefore are incapable of exercising the "right to solve their own problems," from the "consequences of their own mistakes," Mrs. Sanger to the contrary notwithstanding.

We are constrained to the belief it is a disservice to our venturesome but inexperienced youth to allow them blindly to submit to the hazards of sex trial, in many cases following that admitted error and life-long misery and degradation.

Birth control, judged by all reasonable standards, certainly has not justified itself, nor is warranted in demanding extended trial and sanction. It is taboo in this country, and so must continue, because it is opposed to our best interests, because wide dissemination of that type of knowledge may imperil our very existence as a nation.

Though opposed to the national interest, birth control-lists would link government, State and national, with their varied activities.

During the consideration of the Sheppard-Towner maternity and infancy bill Norman Hapgood stated that the "matter [birth control] intentionally was left out of the bill, because with some people it is a matter of religious belief." He as much as said birth-control would have remained in that bill if it could be done without imperiling its passage.

We also have a frank declaration from the Voluntary Parenthood League:

There is just one way to put the quacks and commercial interests out of business, and that is to make the best information available through the public-welfare channels, such as hospitals, clinics, dispensaries, charity organizations, boards of health, and, above all, at the Federal Children's Bureau, and do it quickly.

Mrs. Sanger, testifying before the Senate Committee on the Judiciary on March 1, 1934, said:

We should like to do more than this bill asks for, and I hope before long we can ask for an appropriation for this work in various States, especially in mountainous sections, where women have a difficult time getting to a hospital. We would like to have regular Federal birth-control clinics, maternal health clinics, where these women may get advice and where they may get proper attention. We hope before long that we may ask for just such an appropriation from the Federal Government.

In this she undoubtedly considers herself unduly moderate. Getting that, later on she may demand that the government put its scientific forces at work to devise effective and entirely safe methods and agents for the questionable ones we now have. Then there is the United States Treasury to be drawn on if the controllists run out of funds.

Now that we know the real and not the ostensible objectives of the birth-control forces we certainly will be remiss in our public duty if we permit them to "put over" any of the Congressional measures their legislative henchmen have introduced in the last few Congresses.

Forewarned is forearmed. Knowing it is the intent and purpose of the controllists to substitute their brand of



amorality for the tried and true morality we have, that it is their avowed purpose to tap the Federal Treasury to further their unholy schemes, and that they are on record to employ Federal force to coerce certain recalcitrant elements to comply with the demands of their agents, we would be foolish indeed if we gave them anything of aid and encouragement.

## By Gemini!

WILL W. WHALEN

**B**UCHANAN VALLEY is one of the youngest parishes in the Harrisburg, Pa., diocese, and boasts one of the oldest churches. Just the other day an ex-parishioner wrote me from 'way off in Iowa and asked for her birth record. She said she was baptized in October, 1855. Knowing that women, whether by accident or design, are never right about their age, I started my search at 1850. I discovered the lady was baptized in 1853.

And by the Jesuit F. X. Danecker, whose handwriting is indeed something to marvel at. That grand old priest's chirography is as crooked as his beretta, revealed in many ancient photos framed through our mountains.

The Jesuits left here over fifty years ago. But though those old missionaries have gone to dust long since, their memory is fresh and green among us even today. Our boys are named Xavier and Aloysius and Flavius and Raphael and Pius. They use Ignatius mostly as their middle name, because folks find it hard to spell and to pronounce. Those names hark back to the days of the circuit-riding Jesuits who came to us from Conewago.

Not so very long ago I hastily mailed a birth record down to Mexico. It proved that a certain Ignatius there under arrest was one of ours, and so an American citizen. His black hair and eyes and sun-tanned face made him look quite Indian with a tincture of Spanish. He'd "shot off" his mouth about the impeccable Señor Calles and might have been put up against the wall. My strip o' paper from the Old Jesuit Mission halted the hand of Mexican law, just whatever Mexican law is at present. Calles was canny enough not to touch a son of Uncle Sam.

However, a bevy of nuns make merry every time they talk about this Old Jesuit Mission. I sent to their hospital a mountain girl. Poor little maid, she was all confused. She'd never been on a train before; had never seen a town. The Mother Superior asked her was she born in this country. And the mountain girl replied: "No, in Buchanan Valley." So the Superior tells me that Buchanan Valley may be between the devil and the deep blue sea, but she can't believe it belongs to the United States.

Buchanan Valley had this mission church even in the days before it was named for President James Buchanan. Then the place was known as Pleasant Valley. Now it has its own pastor here, and the parish is smaller today than it ever was. Which doesn't argue that the forty families, Catholic and non-Catholic, that make up Buchanan Valley don't increase and multiply. No, it's more difficult today to hold our youth on the farms, par-

ticularly here where our farms are such wretched strips of stony hillside.

And you see life's more expensive these days than it used to be. Or anyhow a lot of us make it so. A young man wrote me from New York City's Bronx, begging me to get him some sort of job with Henry Ford. "You understand I have my car to pay for," he explained.

In that same mail another young man told me the tragic story of Shreveport, La., and enclosed this clipping from his local paper: "Starving babies . . . shivering mother . . . women bed-ridden and poverty-stricken . . . children with rickets . . . men desperate at being unable to find work, are forced to watch their families succumb to starvation and disease. Does that sound like Shreveport?"

You can judge that I had no tears left to shed over the youthful Bronxite with that car on his mind, if not on his conscience.

Really there isn't such a whale of a difference between many of our young Buchanan Valley scions and that boy in the Bronx. Hence our lads to keep up with their extravagances depart from Buchanan Valley. (Many of them are glad enough to come back.) I get letters from all over the United States from ex-parishioners. They can't forget our Old Jesuit Mission. Sometimes their bodies come hundreds of miles to rest in my garden here. I held one funeral in the evening. The motor hearse had made good time, but that trip was endless.

Our favorite oath is "By Gemini!" And it fits.

Joe Steinberger up the road from the Mission had sixteen children; twins twice. The two pairs survive, but Joe is enjoying his well merited sleep under a tidy stone that the twins put over him. Frank Clapsadl had fifteen children. His first pair of twins were girls, and that was a disappointment to the farmer. So then he had another pair, a boy and girl. He's here. So are they.

Jim Cole (name should be Kohl) has a pair, a boy and girl. Andy Kane has twin sons. Wilfrid Keiser has twin girls. George Lohss came up from York and married our Jane Baker. He stayed here too long and had twin sons.

Far down the road Carey Beamer has twins. Ike Lentz has twin daughters. Ike's son Clarence has gone and had twin boys. Or maybe girls. I'm not quite sure at this moment.

Will Irvin had five children in a surprisingly short time. Twins twice; two girls, then two boys. Frank Dillon (name corrupted from Delone) has nine daughters and one son. He's praying that his next will be twin boys. He thinks his family is badly balanced.

Our childless widower Jim Shepard remarried at sixty-five and is now, at the age of seventy-four, the proud papa of two of my altar boys. The lads tag after Jim wherever he goes.

A high-nosed lady with a permanent complexion came here from Philadelphia to visit her son who was dying of T.B. He'd married in among us.

"You have too many children," she sneered. "You can't care for so many, and so they die of tuberculosis."

She mothered but two, and one of hers was dying with us from the worst form of the white plague—which he brought from the Quaker City, a veritable hotbed for that disease. None of us ever has trouble with his lungs.

Now why is it and how is it that we're so often blessed with twins, we forty families of mountaineers, here three miles from that busy Lincoln Highway? The high cost of living hits us as it hits everybody else. Yet we manage to take good care of our youngsters. There isn't one hungry or badly clothed child in our hills. Not a single one.

Somebody asked Dr. Dafoe, famous for his Dionne "quins," the how and the why of so many babies. He grinned and said, "Canadian air." Well, maybe so, maybe so. I know I've pondered the twins in here. I've studied the fathers and mothers and the twins jointly and separately.

In fact, I saved a twin's life. It was one of Will Irvin's boys. The doctor gave the wee lad only three hours more to live. Said he was as good as gone. I hurried and read the Gospel of St. John over the baby. Then I drew out

my constant companion on sick calls—a flask of very ancient sherry wine. I diluted the wine; five drops of water to one of sherry. I trickled it on the baby's tongue. His little heart began to flutter under the press of my finger like a butterfly's wing. I put in two drops of wine to three of water. And so on and so forth. Soon the boy smacked his lips. You see I'd baptized him—Patrick!

The doctor returning found the child so improved that he gasped in astonishment. "What sort of holy water did you use on him?" I filled a glass for old medicine-bag, and shortly after he was snoring in a rocker. Then I hurried out and got Master Patrick a wet nurse—and oh, God save us! what he did to her!

Patrick's here today, a big strong lad; he's beaten his twin brother in growing. Pat's just been in for what he calls "bacon" candy—meaning the old-fashioned striped cocoanut strips.

Where do we get our twins and how? I don't know. Neither do the doctors. When my eyes light on these pairs of splendid young uns, all I can say is, "By Gemini!"

### Sociology

## After Drought and Flood

JOHN LAFARGE, S.J.

ANYBODY voyaging to eastern Kansas during the month of June naturally asked himself: "What of the floods? Are the rivers in Kansas and Nebraska still on the rampage; and if so, what will I meet with?" This apprehension grew as fellow-passengers talked casually of "detours" that the railroad was compelled to make in order to avoid washed-out tracks and other hazards. Thought had already been aroused by the extraordinary spectacle of the Missouri River as it was skirted by the Missouri Pacific Railway on the trip from St. Louis to Kansas City. With relief one heard that the flood was now rapidly subsiding, and that unless you continued on for several hours, there would be no further interference with traffic.

So you could resume in peace of mind your conversation with the nice old lady who was trying to balance on her two traveling bags four open packages of growing plants for her garden in Topeka, and the wind-bitten little farmer "born in Blankville, raised in Blankville, and expecting to die in Blankville," who said he had forgotten most of his worries when he learned that the Catholic priest who climbs glaciers in Alaska had predicted the heavy rains on schedule. It seemed to assure him that there was some system in the thing, after all.

When occasion offered, you could study the appearance of the fields, now under belated and feverish cultivation. They presented a queer appearance. Over the vile scars of last year's drought grew a thin crop of weeds, as if a hair tonic had sprouted green fuzz on nature's bald head. Here and there lay drifts of slate-colored dust, half buried under the weeds. Where the ground was

not still soaked, it was baked hard by the hot sun. Along the Missouri River the scene was still amphibian. Where the brimming acres were not navigable with high boots, skiffs were in evidence. Cattle and horses enjoyed little sea voyages on improvised rafts. Here and there autos and trucks were stranded helplessly, while you wondered at the mess that must exist in the homes of bottom-land cultivators, rudely invaded by Ole Man River in person. The panorama continued for hours, from the moment you left St. Louis, with its submerged Hooverville and its brimming Father of Waters, until the last glimpse at Jefferson City, conveniently situated to remind Missouri's State legislators that the Creator has His hand in the tide of affairs for men.

The scenic grandeur, and all that, of the spectacle was plenty enough to absorb you. But if you were concerned with the human side of the spectacle, you were struck by the fact that nobody seemed to be worrying much over the flood or anything connected with it. People were paddling about as best they could. As soon as a bit of dry ground appeared, work was resumed thereon, while the women tidied the old home up as best they could. The farmer's habitual concern is for today's weather, not for last month's or next week's.

If you felt like philosophizing, you could apply this idea to life in our rural Catholic parishes. They, too, have experienced a drought and a flood. The drought was a fifteen years' or more drought, that afflicted them from the close of the World War until a year or so after the beginning of the depression, when the tide began to turn from the cities back to the country. During this



lean post-War period they were subjected to dehydration by the steady withdrawal of their youth, hope, opportunity, and economic, social, and spiritual life to other fields. The soil of Catholic home tradition, cultivated at the cost of endless sacrifice by the older generations, blew away before the pastor's eyes. The population itself was torn up with the soil, and the life of the Church in this country threatened by the uprooting of rural families.

Then came the flood, as the reverse tide back to the country began. Cousin Joe and Junior began to drift back to Aunt Sally's sheltering hearth. Bounced by the National Gas and Heating Company, Tillie the Toiler developed a craving for country sausage and Mother's hot biscuits. Cousin Elmer, whose visits since his fiftieth birthday had been confined to a few days in August around church-festival time, now lost his little berth with the municipal accounting bureau, wandered down early in June to repair his fishing tackle for the summer, and stayed on after the first snow began to fly in November. Like snowflakes, relatives, friends, and strangers piled up, and rural life switched from tears over the departed to headaches over the returning prodigals. Things at home were a bit inadequate, because during the decade 1920-1930 between \$3,000,000,000 and \$4,000,000,000 was drained from the farms to the cities: plenty enough to provide washtubs for all the family laundry. Interest on debt paid to persons other than farm operators amounted to above \$7,500,000,000 during that period, observed O. E. Baker, of the United States Department of Agriculture, at the conference of the American Country Life Association in Washington in 1934, and rent was paid to persons other than farm operators of about \$10,500,000,000.

Mr. Baker's address appears in the proceedings of the said conference, just off the University of Chicago press, and he asks: will there be "a resumption of the pre-depression migration to the cities? Or will they be avoided by the decentralization of industry and development of much part-time farming? Or will there be a great increase of commuters who live on small farms or in villages, but work in the cities?" He replies: "It is impossible at present to answer all these questions, but it is possible to say that there are trends in all three of these directions." At any rate, in Dr. Baker's opinion, "it appears unlikely that migration from the farms to the cities will attain as large a magnitude in the future as it did during the decade prior to the depression." The cities are poorer than formerly, and harder on the old.

After the drought and the flood, what next for the parishes? Now, more than at any previous time; is the call for a flexible, practical program of Catholic rural life; and this call will give inspiration to the next annual meeting of the Catholic Rural Life Conference which will take place in Rochester, N. Y., the week of October 27, this year. (New York has felt a bit of the flood, for farms have increased in number in that State from 159,806 in 1930 to 178,822 in 1935. As I write, literal floods are devastating Central New York farms.)

The American Country Life Association, during the

fifteen years of its existence, gradually sawed out some major planks for its own platform of rural life. These were designated by Nat T. Frame, president of the Association, in his address last November, as the following:

First plank: community education on an adult level should be permanently added to our educational system.

Second plank: rural-urban area planning and program making should be promptly tackled in strategic areas.

Third plank: our land-use programs, as now developing, should be vigorously continued and systematically expanded. A wasteful policy of reclamation can be converted into a paying policy of use for recreational purposes.

(On our use of land, see the excellent article by Wayne Gard in *Current History* for June.)

The above divisions indicate, in a way, some of the major "planks" that need to be incorporated in any scheme for saving our rural Catholic parishes. At an informal discussion on June 14 between several of the diocesan rural-life directors in the vicinity of St. Louis and the officials of the *Queen's Work*, national office of the Sodality of Our Lady in the United States, it was apparent that adult and community education—in Christian Doctrine, in Christian social principles, and the Christian, cooperative solution of rural vocational problems—is an active part of any live rural parish. Planning for such work cannot be by the individual parish alone, but must proceed over a wider area. Such planning takes into account both the privileged and the under-privileged condition of Catholic rural life; under-privileged as to opportunities for religious instruction and participation in wider Catholic life; privileged, as to stability of family and parish life, based upon the family type of agricultural economy. This, in turn, means a careful study of the grouping and placing of Catholic families on the soil so as to obtain the minimum of rural disadvantage, the maximum of stability and vocational security.

It was suggested at this discussion that the Sodality of Our Lady, in rural parishes, has an important opportunity to fulfil its special function as a character, or rather a personality, builder, particularly among the younger generation. The need of such personality development among rural youth is strongly felt by the secular groups in the rural-life field, and was a major topic in the A. C. L. A. conference of last year. A "beggar psychology"—from Government relief projects—was feared for the young, and "development of understanding, character, and fitness to carry on" highly desired (E. L. Kirkpatrick). A superb opportunity lies before the Catholic youth movement. Achievements in this respect will command attention outside of Catholic circles.

The annual Catholic Youth Day, held on May 12 at Taos, Mo., for the young people of the Jefferson City rural deanery, showed what could be done to enlist interest in Catholic Action. Some 1,338 young men and women, representing twenty-two Sodalities, marched in the procession which opened the meeting. It is a Catholic district. "We have had no mixed marriage in ten years," remarked the Rev. William L. Ebert, pastor of Taos, and inspirer of this movement. Twenty-three priests attended the Youth Day; and the people took part in the Field Mass by congregational singing, and in the public act

of consecration to Christ the King and to His Blessed Mother, Mary. It was the voice of a new hope amongst America's rural Catholic youth. Catholic rural life is not yet withered by the years of prosperity nor drowned by the years of depression. In league with a world movement, it is destined to a glorious rebirth.

## Education

### A Visit to State

JOSEPH C. FENTON, S.T.D.

THE third freshman fidgeted in his chair. He was apparently torn by the same doubts that had tortured the minds of the first and the second. The things that the professor said in class, and the books that he had to read, seemed to contradict everything he had been taught about his religion. And now he was reading a book which seemed to put everything in a new light. The book turned out to be the "Golden Bough" and it was reading prescribed by this same professor.

Yes, the professor would be found in his classroom in the afternoon. The professor, it seemed, was a very friendly sort, and he was often in attendance in his library-lecture hall, to supervise the reading of his pupils. He was teaching the special cultural course, which was quasi-obligatory for the first-year men and women.

The cultural course was, "Well, you know, a little bit of everything." The professor spoke of the approach to religion and the approach to philosophy, and the approach to many other subjects, too numerous to mention. Now they were on the approach to religion, but actually they had not talked about much else than religion all through the year. The classes were ultra-modern. There were no examinations, and no lectures, in the proper sense of the term. The pabulum was ladled out painlessly.

The retreat master bethought himself of the polemic strategy of Newman. Within a couple of hours he would be on the train, riding back to his own classes in the small Catholic college. It would be useless to attempt to answer all of the objections and the insinuations of the year within the compass of a few minutes. Far more effective would be the procedure of subjecting the source of these objections to the examination and the observation of his scholars.

Within the well-lighted room, really a compact auditorium, the lads and the lasses of the university sat in awed silence. The professor had not yet arrived to edify his little flock, so the retreat master availed himself of the opportunity to inspect the well-stocked shelves devoted to "Some References on the Religious Approach" and those which held the "Additional References on the Religious Approach." Astonishing was the variety of disbelief. In an orchestral harmony that ranged from the soporific heaviness of the pedant, to the shrill squeak of the merely advanced thinker, those shelves blared forth their emphatic denial of the supernatural. Only one discordant note of sanity intruded itself. A volume by the Oxford Jesuit, Father D'Arcy, had somehow wandered

into that strange company. Still, there was only one copy (most of the others were duplicated many times) and the pages were utterly innocent of wear. Yes, it was on the bottom shelf.

The retreat master looked through some of the more worn volumes. The naive and platitudinous blasphemies of liberalism proved toilsome reading. He drew the plan for his final sermon from his pocket and made an addition. "The trouble with the apologetic of the Catholic Church," he wrote, "is that it is altogether too scientific. We must not forget that opposition to the truth of God proceeds, not from knowledge but from a lack of it."

Guided by that instinct which leads the letter carrier to take a hike on his day off, the retreat master, a professional philosopher, made his way to the section for "Some References on the Philosophical Approach." Again there were well-stocked shelves, and all the volumes were modern. Of course no raucous Thomistic voice disturbed the chant of placid inanity. Had the Catholic student ever heard of St. Thomas Aquinas? of the Scholastics? He had not. What did the Father think of our philosophy section? The Father was firmly convinced that most of it had been purchased in a drug store.

The Father was presented with a prospectus of the course. The religious approach was to be as unbiased as any other, according to page 18. Page 19 includes:

The comparative study of religion teaches that the important question is not what we believe, but how we live. It assures us that whenever our conceptions of the old heavens and the old earth disappear, a new sense of values emerges. . . . Here it will be seen that religion is essentially a way of life, and not a church, or a denomination, or "divinely revealed truth, guaranteed by authority, leading to salvation."

The professor was delighted to meet the Father. Was there anything that he could do? There was. The professor could explain his perversion of a course that was announced as cultural into a process of proselytism. The professor was deeply grieved that the Father should suggest such a thing. His courses were unbiased. He found that they did a great deal more harm to the Protestant young people than to the Catholics. But modern youth frequently found science an obstacle to faith.

Was the professor a professional scientist? Had he pondered very deeply the meaning and the purpose of science? Had he ever read Duhem or Poincaré or Maritain on the competence of the positive sciences? Had he ever read a competent treatise on the Catholic religion or the Catholic philosophy? Then he was rather superstitious about the word *science*.

Outside, the bell of the little Catholic church was ringing for Vespers. Did the professor think that the concept of religion as "experience" which he had given to his class would apply to those people? It was unfortunate that the professor's class was limited to children just out of high school. One well-instructed Catholic would liven it up a bit.

The Catholic freshman grinned as he turned into the church. He would grin whenever he thought of those doubts.



## With Scrip and Staff

COMFORTING is what Sir Josiah Stamp, British business man and economist who has a great way of saying things, just now said in the *London Times* upon his return from a six-week tour of the United States. "America is coming through," said Sir Josiah, and observed furthermore:

I left America with the impression that a country so rich in resources, so active in thought, so experimental, so irrepressible, so undaunted by disaster cannot but rise superior to any wounds inflicted upon itself by mistaken or hasty treatment of its ailments.

America is coming through. Not, perhaps, quite as it is planned, but by the sheer force of its own momentum and the richness of its gifts.

Peace; it's wonderful, if it is not a mirage. The only trouble is that we have heard so much like it before.

SPEAKING of mirages, are *they* just mirages, or do they really exist? Somehow I thought that the mirage idea was exploded, all about the glittering blue waters, oases of deceptive palms inviting the weary traveler in a land that the poets write of, devoid of springs and even of Coca-Cola fountains. But now I find that there is something in the old story after all; and that not out in Utah, but in the good old Bible land. Indeed, you can travel through there today in an auto, and chase the mirages in that same "desert of Sin, which is between Elim and Sinai," where the children of Israel, as we read in the sixteenth chapter of Exodus, "murmured against Moses and Aaron in the wilderness."

Modern Bible scholars exploring that region tell us that the plain of el-Marha, which many think is the "desert of Sin," is pleasant enough for an auto ride, for you can speed along in a car over its even surface at a fair rate: but that it must have been a fearful hole for travelers on foot or camel, with the heat and the mirages and what not. They conjecture that we should read: "murmured *because of* (instead of *in*) the wilderness."

Right around Suez, at the head of the Red Sea and joining place between Africa and Asia, near the canal that the British are thinking of closing off to Italy's expeditions, the scholars of the Pontifical Biblical Institute of Rome chased mirages in their auto last October. Says Father G. Closen, of the Institute, in the biblical monthly, *Verbum Domini*, for May, 1935:

About eight o'clock we turned around and went in the direction of Suez esh-Shatt. As we drove along we had our first glimpse of that strange phenomenon of the mirage or *fata morgana*. It was on a more extensive and lasting scale than any of us had ever anticipated. At times in the afternoon the whole desert looked to be brimming with lakes, so that they appeared to come within almost three hundred yards of the cars. It was not an individual impression. At the same time and in the same manner we all saw the same size and number of lakes. Indeed the lakes were still visible in the photographs which we took of the scene. This was a new proof that the phenomenon lay in the objective order. Yet in this whole desert there was not a drop of water to be found. . . . The mirage followed us along

the road for much more than half an hour, although we were traveling part of the time at nearly twenty miles per hour.

Father Closen has the idea that when the prophet Jeremias speaks of the "falsehood of deceitful waters that cannot be trusted" (chapter xv, verse 18), he may be referring to the mirage.

ASKS the *Kansas City Star*: "What type of heart could it be that would not beat just a little faster over the news that a Harvard expedition will delve into the wilderness of Sinai for the secrets of the Moon Goddess?" Replies the *New Yorker*: "The New Haven type." Though the Pilgrim has no New Haven heart—no, not at all—he finds the weather too warm for heartbeats, save for the A. P. and U. P. correspondents who are now sweltering on the shores of the Red Sea. Why is it called Red? The Hebrews did not use the expression, but called it Yâm Sûph, the Sea of Reeds. Father Closen, in the narrative above referred to, quotes the impression made upon the travel-writer Father L. Szczepanski, S.J., who visited Jebel Kâterin, at Sinai, in July, 1906, as he gazed over the upper waters of the Red Sea. In the evening, says Szczepanski, the whole scene from every direction was bathed in an unbelievable variety of lights. As you looked over to Egypt it seemed as if the water of the sea had been turned into "freshly shed blood." Just such an optical phenomenon, conjectures Closen, may have led the ancients to give these waters the title of the Red Sea, somewhat as Adrian Block, Dutch navigator, as he sailed along the southern coasts of New England in the earliest days of the Colonies, is said to have given the name "Rhode Island" or "Red Island" (*de roode Eylandt*), to the shores then flaming with autumnal foliage but as yet unadorned with the monuments that the Vanderbilts, Goelets, Van Alens, and Goulds built centuries later to their own inanity.

NEAR acquaintance with Sinai, says Father Closen, does not diminish your sense of the reality of the great Mosaic drama that was there enacted. Rather when you are actually on the spot, viewing it in peace and comfort under modern conditions, and not tormented by heat and thirst as were earlier travelers, you are overwhelmed with the majesty and appropriateness that the Creator chose for the first scenes in the great epopee of the Redemption. Jebel Mûsâ, where Moses communed with God, is incomparable for that sort of an epic Retreat; while its companion, Ras es-Sâfsâf, looming over an enormous level plain where hundreds of thousands of human beings could dispose themselves without difficulty, is the ideal tribune or throne for Yahweh speaking to his people.

THERE is another mirage which haunts the Red Sea, but it is of the opaque variety, and relates to the slave trade still practised between its coasts. "Little," says Ignatius Phayre, writing on this topic in the *English Review* for January, and quoted later by the *London Universe*, "do our well-fed passengers on luxury liners

in the Red Sea suspect the scenes which are often witnessed by the masters of slow cargo ships in those stifling regions." The League of Nations Slavery Convention, signed by forty nations, has met with the ancient weapon of the East, passive resistance. And economic improvement in Arabia has not improved matters as to the slave trade. Both contestants in the present imbroglio, Italy and the Emperor Haile Selassie, of Ethiopia, have declared their utter condemnation of this ancient evil. But it still goes on. Horrible as is the prospect of war around the Red Sea, it may do the service of lifting the veil from slavery's submerged victims.

THE PILGRIM.

## Literature

### The Quest of the Beautiful

FRANCIS TALBOT, S.J.

IT is not my contention that the beautiful in literature has suffered such decline as the sublime, about which I lamented in these columns last week. Whereas the art of writing sublime literature, as well as the ideal and the mental and emotional state necessary seem to be in eclipse, the expression of the beautiful flourishes in many types of books and the quest for it is in the soul of many authors. There are and have been for some years, however, literary trends that would obliterate beauty as an element of literature.

Sublimity and beauty, they are in the world, as always. I add, immediately, for the consolation of the metaphysicians and theorists, that I pass over the problems which vex them so happily, as to whether beauty is essentially in, or out, or in and out of the human mind, as to the philosophic or esthetic function of beauty, and such like entanglements. There are things in the world which deserve to be called beautiful and sublime. It is the vocation of the artist to give human expression of such beauty and sublimity. It is a decadence when an important section of contemporary authors, whether unknowingly or purposefully, fail to recognize the beauty and sublimity about them and hence fail to express themselves beautifully and sublimely.

The emotions these two literary qualities evoke are noble. In the older rhetorics and treatises on literature, much space was devoted to the arousing of noble emotions; in today's output of textbooks, I fear, there is sparse room for the discussion of nobility. Hence, one who would seek a clearer notion of the beautiful must delve among old-fashioned and archaic manuals. He will profit hereby, for these old books will serve as a lens to correct the astigmatism caused by the modern books. In these discarded texts which held so strongly to tradition, he will meet a sentence which informs him that "beauty, next to sublimity, affords the highest pleasure to the taste." Our generation, however, seeks not the highest pleasures, but those which tickle, which thrill, which too often debase.

Perhaps the inane use of the word *beauty* has been the ruin of the concept and the literary appreciation of the

beautiful. I must confess an editorial repugnance to poems addressed to a big-B Beauty, to essays elaborating the ravishments of beauty on a tender soul. I find it difficult to maintain my peace and my silence when I hear prettiness praised as beauty, or sweetness, or static sentimentality, or anything effeminate. The true concept of beauty has in it the virility of man and the delicacy of woman. These combined, produce in literature a quality that is not the petty thing which so many mistake for beauty.

The old rhetoricians used to point out to aspiring writers what was to them beautiful. Color was capable of arousing the gentler emotions, and form that had regularity and variety, and motion that was curvilinear rather than angular. In addition to the beauty in nature, they believed there was beauty in humanity; in a countenance through which shone a soul capable, likewise, of arousing pure emotions; in a character that was, for example, heroic, or that was lovable because of the subdued virtues. They noted that the object called beautiful by them was something agreeable.

They insisted that the treatment of this something must also be agreeable, that the expression must likewise have color in the extended sense, that it must have form and movement, unity, harmony, balance, serenity, grace. They did not demand that beauty, as such, must have truth in it, or goodness, or even morality, though it is difficult to conceive of beauty either as not being inherent in what is true and good, or as embellishing what is false and immoral. They claimed for beauty only the power to excite the esthetic emotions, and defined it, after Aristotle, as the quality which animates gentle and pleasurable feelings.

The high ideal of literature in former days was the appreciation and the portrayal of the beautiful. With some authors, that remains an ideal today. But others trample down the ideal. Their cult is that of the ugly. Read, or no! do not read the novels of the past winters; rather, consider them. The novelists of the school of hard-boiled realists, who are so widely acclaimed, seek to create atmospheres that are nauseous. Be there a choice between spotlessness in a room or a room that is dust and germ laden, they select for their tale the dirty and disgusting. Be it a farm they describe, they devote their talents to the animal pens rather than to the smiling fields. Be it odors that are to be captured, they smother their tale with stench and cheap perfumes, but never make mention of fresh air and pleasant aromas. I am speaking in generalities, of course, and of a class of novelists. But I believe I speak truly when I assert that this well-defined class of novelists seeks the ugliness rather than the beautiful things in physical nature.

They seem, also, to have as a principle the selection of neurotics for their stories; and if not neurotics, the brutish, ribald, despicable creatures of the underworld. The soul tortures of the one type of heroine and the vileness of the other type of hero are their single and concentrated preoccupation. After reading these novels, some of which are heralded as great literature, one wonders if there is any sanity left among men, if there is any purity or



honesty in woman, if there is any beauty whatsoever in the human kind. There is, certainly. And since there is, one wonders why an author who is reputed to be sane, honest, and upright should use his artistic powers to perpetuate the ugliness of our human nature. Perhaps such authors are not sane; perhaps they are blind to virtue; certainly, they seek not beauty.

For the first element of the beautiful in literature demands that the object or person described should contain qualities that excite the more serene emotions. The object or the person need not be such as to draw from the beholder a gasp of admiration, need not be the picture that the old artist should paint, need not be the scene that creates heart-thumping ecstasies in the adolescent poet. There is beauty, objectively, in a littered slum street and in a tumbled-down farmhouse, in starvation, in poverty, in sickness, in death, in grief, in the tragedies caused by nature or by the sins of men, yes, even in the sins themselves. Beauty can be extracted from objects, from environments, from actions that would not, at first glance or thought, be called beautiful. And it can be found in men and women who are physically and psychologically and morally deformed. The points of beauty are there; the true artist selects these details; the decadent suppresses them and selects those features which are ugly, squalid, disgusting, corrupted.

The second element requires that the emotion to be aroused should be agreeable, in some sort. The artist, therefore, seeks to make his reader joyful or sad, kindly, pitying, sympathetic, awed, merry, relaxed, in a word, contented. Not merely contented in a lethargic way, but contented in such a mental and emotional way that, from this soul quiet, action may spring, action for self-betterment or for social relief. The novelist of the cult of ugliness for ugliness' sake, seeks to saddle upon the reader the disagreeable emotions, those sadistic, those brutal, those lustful, those which disintegrate the soul and lead to crime and violence.

In the third place, the beautiful in literature must be expressed in language that is itself agreeable. Those writers of the nobler trend throw a charm and a grace over and through their words and sentences. They seek the harmonies of sounds and inflections. Those of the lower trend indulge in discordance, in vulgarity and crudeness of phrase, in crackling, monosyllabic sentences, in a prose that is, in its way, as ugly and squalid as the grossness described and the vile emotions engendered. They write thus with intent thus to write. They practise this style, they applaud the models. In all ways they deify the ugly.

Man's very nature rebels from this, for his normal appetites and his instincts seek beauty. Man may differ from man in his individual tastes about what constitutes this beauty, about the existence of it in a specified object, about the portrayal of it. But always in the soul of every normal man there is the fundamental eagerness to witness and to experience that which is beautiful. The champions of ugliness, therefore, of disagreeable emotions and blemished language, and the critics who praise the

champions, and the readers who follow the critics, must necessarily have something warped and unlovely and ghoulish within them. These propagators and propagandists are an excrescence on literature. They are festering in our times more than in the years before us, but they are a temporary malady. Decadence does not perpetuate itself. Beauty will not be eradicated.

Keener than in other people is the Catholic sense of the beautiful. The revelations of God in the Old Testament and the teachings of Jesus in the New, the inspiration that filled the Apostles, were all beautiful in the human as in the Divine concept. The Catholic Church has fostered that which is beautiful, in nature, in man, in the works of man. The Church, always, has sought to instil the sublime, the beautiful, and the noble emotions in the human soul. And in the outward expression, of color, of texture, of form, of movement, of sound, in its buildings, in its decorations, in its liturgy, the Church sedulously excludes that which is ugly and glorifies that which is pleasing and agreeable. Nourished and cultured in this Church, the Catholic, esthetically no less than morally, turns with disgust from the novels and other forms of writing which exemplify the cult of the unbeautiful.

## A Review of Current Books

### Canterbury's Formative Years

ANGLICANISM. THE THOUGHT AND PRACTICE OF THE CHURCH OF ENGLAND. Compiled and edited by Paul Elmer More and Frank Leslie Cross. Milwaukee: Morehouse Publishing Company. \$5.00.

AS a source book, here is a volume of great value, perhaps more valuable to Catholic students than to the Anglicans for whom it was evidently compiled. For the Church of England, which is the Mother Church of all the Anglican branches, being set in motion by Elizabeth's Act of Parliament, had to find its own theological legs as it grew in years and stature. And it is just this attempt to formulate an Anglican theology, as shown in the writings of Church of England theologians between 1594 and 1691, which gives the key to Anglican dogmatic and apologetic thought in these formative years.

To what extent these excerpts reflect the individual opinions of the writers or may be accepted as the doctrine of the Anglican Church, it ill becomes any Catholic to say. Bishop Cosin of Durham denied that the Sovereign was supreme head of the Church, although the Royal Headship is still very much a tenet of the Church of England.

But although too much praise cannot be given to the compilers in their selection of significant documents, it is an entirely different question when we come to their introductory essays. They are far too generous in the use of the word *Romanists* when speaking of Catholics, which we resent quite as much as they would the qualification of *Tudorists*! Professor More, too, is wrong in speaking of the Creed of Pope Pius IV, when he obviously means Pius V. Nor can one admire his quoting of Newman's criticism of that Creed and the Tridentine Decrees, which the Anglican Newman published in the first edition of the *Prophetical Office of the Church*, but which, as a Catholic, Newman regrets in his prefatory notice to the third edition of the same. Nor is the scholarship of Dr. Cross, as head of Pusey House at Oxford, overwhelmingly impressive when he can bring himself to say that

the Papists, not gaining expected favors from James I, "almost at once resorted to the Gunpowder Plot." That fable has lost its vogue. And the learned Lecturer on the Philosophy of Religion in the University of Oxford would have conferred a benefit on students of ecclesiastical history had he indicated how, when, and where Charles I was canonized by the Church of England.

HENRY WATTS.

## Unsentimental Tommy

*A TIME TO KEEP.* By Halliday Sutherland. William Morrow and Company. \$3.00.

THIS volume is not a continuation of the author's *The Arches of the Years* but a richer and heightened view of these years. I hope that the arch has not been completed because I want to meet Dr. Sutherland again. If I lived in Scotland, I might be tempted to avail myself of his consulting hours.

In describing the adventures of a delightfully normal little boy, his grown-up self is refreshingly unsentimental and contrary to what some Scots and Saxons, too, have led us to expect, not at all whimsical over the return to his childhood. One chapter is called "A Child's Guide to Glasgow" and we follow him through that "city of chimney stacks, much rain, fog . . . of great wealth and great poverty, each creating the other." The best entertainment young Hallie Sutherland knew was the Wild West Show where he fell in love with the enthralling Miss Cody and actually spoke to Sitting Bull, who sent him an Indian head dress.

Old graduates who write novels or reminiscences of the Edinburgh school of medicine throw about it a glamor and humor characteristic of no other university. Everyone we meet is a rare individual, and Dr. Sutherland's recollections would be memorable if only for the portrait of the Professor of Forensic Medicine, Sir Henry Littlejohn, whom the poor of Edinburgh called "Wee Hell." As a raconteur, the author is superb. The best tribute to his stories is the fact that one cannot resist telling them immediately—particularly the story of the Alderman who ran the Perfect Pub and the other one about Donald and "the schisms of the Kirk of God."

Dr. Sutherland was led to Rome by the very evident workings of Grace in a great curiosity about the Church which was crystallized by the reading of Hilaire Belloc's *The Path to Rome*. He became a Catholic in 1919 and in 1922 was sued by Dr. Marie Stopes for alleged libelous passages in his book, *Birth Control*. As defending an action for libel is an expensive luxury, Catholic England under theegis of Cardinal Bourne rose to his aid—even though later Dr. Sutherland found to his horror that in an audience with the Holy Father he had said in his own rather unsure French: "Anything I did about birth control was in spite of Cardinal Bourne!" So anything I have said about this glorious *A Time to Keep* is in spite of Halliday Sutherland!

ALICE McLARNEY.

## Excelsior

*ATTACK ON EVEREST.* By Hugh Rutledge. Robert M. McBride and Company. \$3.50.

THIS is a most readable account of the latest attempt to conquer the giant among the mountains. The attack, the fourth one, was, like its predecessors, launched by a band of mountaineering sportsmen. Hugh Rutledge, their leader, tells the story of the expedition with much lightheartedness, taking as all in the game the dangers, difficulties, and privations he and his party went through during four months in the icy, windy regions of the Himalayas.

The plan of campaign was the same as that adopted in 1924. Six supporting camps were established at successively higher altitudes up the flank of the mountain, so as to make the ascent to the summit and the return a single day's climb from the

highest camp. This was established at a height of 27,400 feet, within less than 2,000 feet of the peak. Two final attacks were planned, so that if one failed on account of bad weather—the most dreaded and most treacherous of the Everest's enemies—the other might succeed. The leader took care to bring his shock troops to the heights in the finest condition possible. Profiting by his own experience of seven seasons in the Himalayas, he gave each man a minimum of four days' acclimatization at the lower camps.

All seemed to presage victory. But just at the critical moment an early monsoon broke out in all its fury and robbed both climbing parties of their prize. The first climbing team was driven back in a blizzard from a height of 28,100 feet. Two days later, a single mountaineer delivered a second attack, only to be beaten back again by the whipping wind and the blinding snow drifts, while 1,000 feet above he saw Everest "pitilessly indifferent, utterly aloof and detached from his futile gaspings and strugglings." The numbing cold, the uncertain footing on ice-coated ledges covered with soft snow, the cutting of steps into hard ice at a height of 28,000 feet, where the oxygen content of the air is one-third of the normal—all these made each step of the climb upward a hero's march to defeat more glorious than victory.

The chapter on "Retrospect and Prospect" ably summarizes the results achieved by the present expedition. Everest is a technically difficult mountain. The hazards on it are of the first magnitude and those alone would demand a climber who "is as much at home on snow and ice as on rocks, and has had long experience of guideless climbing." And withal the weather remains the unknown variable that can make any Everest expedition futile, unless the science of meteorology makes rapid strides in the near future. A well-deserved tribute is paid to the native Sherpa and Bhutia porters, without whose humbler work and enthusiastic support no expedition would be possible. The book is well illustrated.

CHARLES P. SALDANHA.

## Shorter Reviews

*CATECHISM OF PSYCHOLOGY FOR NURSES.* By Hilariion Duerk, O.F.M. P. J. Kenedy and Sons, \$2.00.

IN recent years nursing education, in accord with the general educational trend, has been gradually raising its standard requirements. The obvious aim of such a policy is the development of a corps of enlightened and efficient co-workers with the medical and surgical practitioner who cannot possibly give all the bedside attention he would. Hence the instruction of the nurse must be thorough and the training severe, if she is to become the reliable and responsible assistant. Furthermore, because medical education has awakened to the need of special preparation of the medical student to meet the clinical demands for psychotherapeutic and psychiatric knowledge, nursing education likewise is more and more alive to the necessity of equipping the nurse to minister, within due limits, to the mind as well as to the body of her patients. For these and other reasons courses in psychology and psychiatry are being made State requirements in the already crowded nursing curriculum.

And it is precisely in these matters that there exists a need of providing the adolescent nurse-in-training with a wholesome and worthy understanding of normal and abnormal human nature and of guarding her against the gross naturalism and materialism that so often impregnate these professional disciplines. For modern psychology and psychiatry require to be "baptized" by sound philosophical principles and to be made truly Christian.

Impressed with these needs by actual experience in the training school, Father Duerk has published his timely solution of the difficult and many-sided problem. He selects the more fundamental topics of general empirical, philosophical, and abnormal psychology and distributes their treatment over three parts by the formal question and answer method. The author's purpose



is frankly practical: viz., to bring the essentials of psychology out of the clouds of theory to the sidewalk and bedside of everyday life.

The text is necessarily introductory and sketchy. Nevertheless it seems advisable to inculcate more clearly the nature of organic life and of the substantial union of soul and body; and that, in order to counteract solidly and with sound reason the materialistic impressions so often left by professional courses. O. J. L.

*BACK TO WORK.* By Harold L. Ickes. The Macmillan Company. \$2.00. Published June 25.

THE story of the Public Works Administration is here told by its Administrator, who is also Secretary of the Interior, with the purpose of rendering to the people a general accounting of what PWA has done during the past two years. Mr. Ickes discusses the various uses to which the public-works money was put: roads, water for irrigation and water for power, improvement of transportation methods, clearing slums and erecting modern housing, public-health projects. He estimates that PWA has kept approximately 2,000,000 persons at normal productive work. Of the \$3,760,000,000 PWA funds, only \$2,560,000,000 went for strictly PWA projects (19,004 of them). The balance of \$1,200,000,000 was spent for CWA, CCC, TVA, Farm Credit Administration, and other purposes, many of which should have been covered by budgetary appropriations.

The problem faced by PWA was a difficult one. It was "to entice the nation back to a normal status by starting the flow of money through wages and the purchase of materials and NRA was to provide the machinery for keeping it there." (Needless to say, NRA got considerably ahead of PWA in this process.) PWA was faced with demands from all sources—labor, politicians, communities, promoters—all looking for a way to benefit themselves. And at the same time PWA had resolved to keep the program as free as possible from graft and corruption.

In relating how these problems were met, Mr. Ickes presents a readable and interesting book, well worth any reader's time, in its discussion of one of the most important recovery efforts of the Roosevelt Administration. The book is permeated with Mr. Ickes' admiration of and enthusiasm for President Roosevelt, to whom it is dedicated. F. A.

*THE FATE OF MAN IN THE MODERN WORLD.* By Nicholas Berdyaev. Morehouse Publishing Company. \$1.25.

IN the earlier book, *The End of Our Time*, Nicholas Berdyaev ventured into a sort of philosophy of history the general burden of which was that we had arrived at the end of the Renaissance and were entering a new period of breakdown such as the fifth century of our era had been. In the present volume our author introduces us to the fact that large stretches of the modern world hate man and have set out to dehumanize him. This fact surely emerges clearly from a cursory glance at Russia, Germany, Mexico, Italy, where states in varying degrees try to dictate an ideology, now zoological as in Germany, then atheistical in Mexico and Russia, again totalitarian as in Italy. The state, Berdyaev discovers, has usurped the functions of the Church and has established a harder orthodoxy than that of the Middle Ages. To put it in his own words: "These new dictatorships demand a far sterner orthodoxy of men of creative thought than ever was demanded in the Middle Ages."

What he says of Germany is strong but not too strong: "In Germany racialism has taken the form of a collective religious insanity. The revolution in Germany took place under the sign of nation and race, just as in Russia under that of social class." Of Russia he is equally outspoken.

In the chapter "Culture and Christianity" we meet here and there something which reminds us that Berdyaev is a product of what we may call "arrested development." There is something lacking in his ideas of Catholic Christianity. For he is of the Orthodox Russian religion. A. G. B.

*THE UNITED STATES AND THE CARIBBEAN AREA.* By Dana G. Munro. World Peace Foundation. 60 cents.

THE first chapter of this volume treats the crucial question of Cuba. Although the description of present conditions is fairly accurate, the historical background of Cuba is discolored by the author's hostility to Spanish rule. Consequently, the responsibility of the United States for the outbreak of the Spanish-American War is glossed over rather than explained. In the same way, there is noticeable a tendency to minimize the part which this country played in the speedy demise of the Central American Court of Justice. Even the story of the revolt in Panama under the cloak of American protection is sketchy and out of perspective. A franker discussion of issues is found in the treatment of American intervention in Haiti and Nicaragua. Professor Munro has familiarized himself with many phases of the obsolete policy of Dollar Diplomacy and gives detailed descriptions of the workings of this policy in the Caribbean area. He is particularly expert in relating the financial arrangements which finally put customs receipts of the Dominican Republic under foreign control and brought about American interest in the problem. Here, as elsewhere in Latin America, it became evident that the essential expenses of running the administration could not be paid if the full debt service were continued. Nevertheless, Professor Munro denies that the United States intervened in Haiti in 1915 solely for the benefit of the National Bank and the National Railroad. It is his contention that the Wilson Administration endeavored to put an end to revolutionary conditions in Haiti as part of a broad, somewhat idealistic program for the establishment of stable government throughout the Caribbean region. The steps which led to the withdrawal of American troops receive full, exact treatment. One of the most valuable features of the volume is an appendix containing the text of important treaties between the United States and the Caribbean States. There is an excellent table of contents but no index.

J. F. T.

*THE MEANING AND TEACHING OF MUSIC.* By Dr. Will Earhart. W. Witmark and Sons. \$3.00.

THE conscientious music educator, having at heart the development, through its children, of a more musically appreciative America will find Dr. Earhart's latest book very engrossing. With the vast experience of a distinguished career in the field of musical education to draw upon, it is not surprising to find the ever-present difficulties discussed in a readable and informative way by this eminent director of music in the schools of Pittsburgh. With true vision and keen insight he turns the light of psychological research upon well-known problems, such as the significance of the *sol-fa* syllables, the welding of tone and rhythm, and music esthetics. The chapters on the creative element will be found most stimulating, as will the illuminating exposition of the varied difficulties of the instrumentalist and the vocalist. Dr. Earhart's book is one to be not merely read but thoroughly assimilated through study. P. X. S.

### Recent Non-Fiction

*DANCE OF FIRE.* By Lola Ridge. The author may be trusted to write with the restrained and bitter emphasis for which she is so highly praised. Her technique is on the whole admirable, especially in the sonnet sequence "Via Ignis," but there are many who will quarrel with her tortuous symbolism and with her political prejudices. Miss Ridge has included a long and somewhat hysterical commentary on Sacco and Vanzetti and an equally passionate address to Tom Mooney. When and if the poet can separate her theories and her emotions, it is not improbable that she will become a poet of major importance. (Smith and Haas. \$2.00)

*PRESENTING THE ANGELS.* By Sister Mary Paula. This little volume is chiefly for spiritual reading. It introduces most

of the Scriptural references to the heavenly hierarchy. As arranged, the chapters may suggest to preachers an easy novena series. There are occasional loose and confusing theological statements, and a mixture of fact and legend is apt at times to mislead. (Benziger. \$1.50)

**APOLOGETICS FOR THE PULPIT: Vol I.** By Aloysius Roche. Though mainly prepared to assist busy priests in their pulpit work, this volume will prove useful in the Catholic laymen's library. In a series of brief but orderly chapters Father Roche covers a wide field. His explanations are clear and pointed and the Catholic position on each of the doctrines is convincingly stated. Though he touches important mysteries of Faith the style is popular and the volume is not encumbered as so many apologetical works with useless theological speculations. (Burns, Oates, and Washbourne. 6/)

**WILLIAM CULLEN BRYANT.** By Tremaine McDowell. This volume of the American Writers Series contains a short biographical study of Bryant, a selective bibliography, and some of his poems, published and unpublished, as well as some of his prose work. Also included are quotations from contemporary criticisms of Bryant. (American Book Company. \$1.00)

**MARK TWAIN.** By Fred Lewis Pattee. Another volume in the American Writers Series, with biographical sketch, short bibliography, chronology of Mark Twain, and selections from his work, such as *The Innocents Abroad*, *Roughing It*, and *Tom Sawyer*. (American Book Company. \$1.00)

### Recent Fiction

**MARCEL ARMAND.** By Sallie Lee Bell. Novel about the War of 1812, Jean Lafitte, Andrew Jackson, and the battle of New Orleans. The characters are Catholic but the heroine admits that she doesn't tell everything in the confessional and will not let the Church interfere with her happiness. Her best friend goes to the convent rather than marry a Protestant with whom she is deeply in love. (Page. \$2.00)

**THE HOUSE OF TRUJILLO.** By Anne Cameron. This is a first-novel adventure romance by a writer whose humorous short stories have long been more popular than her present effort is likely to prove. The adventure is not very exciting; the romance is pallid; the whole story weakly conceived and loosely strung together. (Appleton-Century. \$2.00)

**A DAUGHTER OF THE MEDICI.** By Donn Byrne. Another in the posthumous series of the late master of short narrative is this collection of nine. None is quite up to the usual Byrne standard for story content. Some even need revision for clichés, sentence structure, and other things which the careful hand of the author of *Messer Marco Polo* would himself never have allowed to escape into print. The stories contain, however, the same bold power of Donn Byrne to make the eerie and fantastic seem very real. (Appleton-Century. \$2.00)

**MURDER IN THE SURGERY.** By James G. Edwards, M.D. A practising doctor makes the scene of this mystery a metropolitan hospital. The atmosphere sustains interest in the story, though many of the characters are none too pleasant and the murderer comparatively obvious. Published June 21. (Doubleday, Doran. \$2.00)

**MURDER IN THE PARK.** By Cecil Freeman Gregg. An entertaining and satisfactory Inspector Higgins story, with more excitement than usual in the English brand of mystery. For those who do not demand too much plausibility, but who do like an interest-holding story. Published July 19. (Dial. \$2.00)

**DEAD MEN LEAVE NO FINGERPRINTS.** By Whitman Chambers. An ingenious mystery which involves an indiscreet actress, a rough-and-tough detective, and a dead man's fingerprints, cleverly and logically done in the slightly "hard-boiled" manner. (Doubleday, Doran. \$2.00)

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Says It's Confusing

To the Editor of AMERICA:

Could you or any of your readers inform me why the Legion of Decency continues to give comfort to those producers who oppose its aims, and continues also to create confusion in the minds of Catholics who are prepared to make sacrifices to achieve the purposes of the Legion of Decency, by inconsistencies of which what follows is the latest specimen:

The motion picture, "The Informer," was condemned and placed on the forbidden list by the *Chicago New World*, in its issue for May 18, nearly half a page being devoted to its iniquities. This same motion picture was favorably reviewed by the *Commonweal* in its issue for May 24, and placed on the "Approved for Adults" list by the *Brooklyn Tablet*, and although the *Catholic News* is supposed to be using the Chicago list, "The Informer" appeared in the *Catholic News* of May 25 on the "Approved for Adults" list.

This must all be very grotesque to those in Hollywood who are interested, and to say that it is confusing to Catholics is to put it very much too mildly.

Englewood, N. J.

M. R.

### A Lutheran Mass

To the Editor of AMERICA:

Perhaps many other Catholics besides Miss Delaney (correspondent discussing the Bach festival in the issue of AMERICA for July 6) may be interested in the following facts:

Bach was a devout Lutheran. It is generally conceded that the great Mass was never meant to be used for Catholic liturgical purposes. Miss Delaney's difficulty lies in not realizing the difference between a musical and a liturgical Mass. Bach saw in the text of the Catholic Mass its immense possibilities for artistic expression; Pratt styles the result "a monumental sublimation of ritual music."

The only thing that would be intellectually inconsistent about the performance of this masterpiece would be an attempt by a Catholic choir to perform it in a Catholic church.

Gaylordsville, Conn.

L. E. HONAN.

### Anglicanism

To the Editor of AMERICA:

The Sunday issue of the *New York Times*, May 26, 1935, carried two articles that particularly caught my eye and towards which as a Catholic priest, I reacted very unfavorably. One was entitled: "3,000 Child Voices Rise in Cathedral." The other had as its caption: "Hits Rome Communion."

With regard to the first of these articles, I am not questioning for a moment the right of Protestants in this country to follow their conscience; this is a right guaranteed by the Constitution. What I do object to, however, are words so misleading and deceptive as are the following taken from an address of the Protestant Episcopal Bishop of New York: "The Church is His society, you must remember—the Holy Catholic Church—and that is why we must be careful to do in His Church those things which He has appointed."

The second article was a repudiation by George Craig Stewart, Protestant Episcopal Bishop of Chicago, of the invitation to return to Catholic unity extended by our Holy Father, Pius XI, on the occasion of the recent canonization of St. John Fisher and St. Thomas More. Passing over the discourteous way in which the reply is couched, I note that here again there is the same



delusion in the mind of the Protestant Episcopal Church that it possesses the mark of Catholicity, for, says Bishop Stewart: "There are about forty millions of Anglicans . . . who are Catholics and not Protestants, holding the historic Catholic Faith, sharing in valid Catholic Sacraments ministered by valid Catholic priests and Bishops."

I would direct both Bishop Manning of New York and Bishop Stewart of Chicago to a volume written by one who was once a member of the Anglican Church, and who, therefore, ought to know what he is talking about when he speaks on subjects dealing with the Establishment. If they will but read Cardinal Newman's "Prospects of the Catholic Missioner" in his "Discourses to Mixed Congregations," they will, I think, be quickly disillusioned as to there being any mark of Catholicity in Anglicanism or Episcopalianism. They will find, as he found, that the Established Church is not superior to time and place, that it has no individuality or soul to give it the capacity of propagation.

Baltimore, Md.

FATHER GREGORY, C.P.

### The New Order

To the Editor of AMERICA:

Now that the Supreme Court has knocked out NIRA it might be a good idea to start reconstructing the social order along constitutional lines. Two things menace the social order: lack of Christian economics and of Christian morals. The country is not as yet prepared for either, but it can be converted to them, State by State.

Therefore, Congress should pass legislation permitting the States to erect tariff barriers which would allow them to conduct economic experiments free of the fear that States with lower standards would destroy the industries they were trying to reform. Congress could allow most-favored-State compacts among States with decent standards. All this would be in strict accordance with Article One, Section Ten, Sub-sections Two and Three of the Constitution. As all tariff duties, even if levied by a State, are for the benefit of the Federal Treasury, tariffs would be levied with a discretion that would be a guarantee of their non-interference with legitimate inter-State commerce. And if Article Four, Section One of the Constitution were put to proper use, Reno would become whatever it was before it became Reno.

Pontiac, Mich.

JULIUS HERMAN FRASCH.

### Sick-Room Propagandists

To the Editor of AMERICA:

I cannot resist adding my word to the item appearing under "Note and Comment" in the May 25 issue of AMERICA relating to nursing. Rather a timely expression on the affairs of nursing. It would be interesting to know whether anywhere in the country Catholic laymen are on the Board of a Visiting Nurse Association or Public Health Nursing Association Board. I have been in places where there is no such representation. Board members, I observe, are usually selected from those who have or control much of the world's goods.

Nursing, no question about it, has taken on the color of a profession of promoters and propagandists for causes good and bad. The point is to have at all times a new fad. It does bring in the money and perhaps satisfies the unholy ambition of those of us who pose as "great uplifters and reformers," but most of it with little real charity. If we had a better sense of humor we would see that the joke is on ourselves sometimes. I do resent the fact that like babes in the wood we take half-truth that anyone has to offer and seem flattered to have the opportunity to be the promoters of it.

Your correspondent's speaking of the birth-control specialist on the National Organization for Public Health nursing staff interests me. She was heralded several months ago as going to the Birth Control Society as field secretary. She visited this city meeting with the League of Women Voters last Fall; she was not reported by the press as a representative of the Birth Control Society.

Later NOPHN took her on the staff. Not by the longest stretch of the imagination can I see why nursing is concerned with promoting birth control. In a recent issue of *Trained Nurse and Hospital Review* (not an official nursing publication) "great progress" was reported in this field in the State of Maine. I was for many years a member of the NOPHN, not however for the past two years. I just feel that we have become materialists and propagandists. I do not write on the grounds of Catholic principles. I am the daughter of a Catholic mother and an Episcopalian father. My mother, long dead, was the essence of Christianity and my father was likewise a man of good principles. My only point in writing is that I wish to add my word to that of your correspondent who, I feel, represented the nursing situation well.

Milwaukee, Wis.

JEANETTE M. HAYS.

### Angel of Death Row

To the Editor of AMERICA:

I noted your fine editorial some weeks ago about the Catholic death of Joe Palmer who died in the electric chair at Huntsville, Tex. Perhaps your readers would like to know of the interesting preamble to that scene, of a certain dynamic force—there is really no other name for it—that daily makes the condemned men in death row at Huntsville look out from their bars, forget the "mud," and glimpse but the stars. That dynamic force is Father Hugh Finnegan, O.M.I., an Oblate missionary, "sky pilot" to the boys. The Associated Press makes no mention of him, and yet, if they but knew, he is news of the kind that reporters fly thousands of miles to secure for their papers, very often at the risk of their lives.

For over a year the papers of the nation had been luridly flashing the morbid drama of Ray Hamilton, "The No. 1 Desperado of the Southwest." When Father Finnegan found him in the death row, he was a sullen, cursing, embittered wretch. The next day he was laughing heartily at the irresistible Celtic humor of the small, portly Padre. A few days later the desperado's soul was stilled, calm, purified in the regenerating waters of Baptism. Joe Palmer, another prisoner condemned to death, was also baptized by Father Finnegan. This is the one to whom the Associated Press refers. On the morning of his first Holy Communion, the Texas sun peeped into a small cell in death row at Huntsville and found a gray-clad figure kneeling silently on the cold stone floor. He had been kneeling there since two o'clock in the morning. When Father Finnegan arrived at six o'clock to bring Holy Communion, he was still kneeling there.

On the morning of the execution, Father Finnegan received permission from the Governor of the State to have both of them come into one cell so that they could assist at Mass which he celebrated on an improvised altar out in the corridor. Nor is this unusual for Father Finnegan. It is routine business. In the last ten years he has led over eighty-five "down the line," smiling. Out of that number not less than seventy-eight he converted. Is it any wonder that the boys all like him, that the authorities grant him unlimited power, and even the non-Catholic minister feels it an honor to be known as Father Finnegan's assistant!

Belleville, Ill.

(REV.) JAMES E. NOONAN, O.M.I.

### For Ceylon

To the Editor of AMERICA:

Have been trying to get our infant mission, Ceylon, on the publicity wave length of late. We have a Catholic Press Committee here in Ceylon which disseminates Catholic literature throughout the country to all who may be interested. I take this occasion to request the readers of AMERICA to remail Catholic literature—books, magazines, pamphlets, etc.—to us here where it can be made to render appreciable aid in the spreading of Christ's Kingdom.

Batticaloa, Ceylon.

J. J. O'CONNOR, S.J.,  
St. Michael's College.

## Chronicle

**Home News.**—In what was considered a move to test the Supreme Court's definition of inter-State commerce, President Roosevelt on July 6 asked a House subcommittee to overlook any constitutional doubts about the Guffey-Snyder coal-control bill and rush it for early enactment. No one could vouch for its validity, he stated, adding: "I hope your committee will not permit doubts as to the constitutionality, however reasonable, to block the suggested legislation." On July 9 it was said that the President had been warned by House leaders that continued insistence upon adoption of the full Administration legislative program might endanger it. On July 3 the President announced a division of responsibility on work-relief projects—those under \$25,000 will be in charge of Harry L. Hopkins and WPA; those over \$25,000 under Ickes and PWA. The House investigation into lobbying on the utility holding-company bill began on July 9. Thomas G. Corcoran, of the RFC, denied as "baseless" the charges of Representative Brewster that he had threatened to stop work on the Passamaquoddy Bay project. The Senate on July 11 authorized a similar inquiry, but widened to include all efforts to influence legislation at this session of the Congress. The Senate utility bill was sent to conference on July 10, with instructions to the conferees to report back if the "death sentence" were deleted. The President signed the Wagner labor-disputes bill on July 5, calling it "an important step toward the achievement of just and peaceful labor relations in industry." On July 3 a Senate committee began its investigation into conditions on the Virgin Islands. Various charges were made against Governor Paul M. Pearson. On July 9 Secretary Ickes demanded that Judge T. Webber Wilson be removed as United States District Judge in the Virgin Islands, and also attacked the procedure of the Senate investigation. On July 7 the Treasury made an offering of \$500,000,000 of  $1\frac{3}{8}$  per cent notes, its first major financing for cash since December. On the following day the subscriptions had totaled more than three times the amount asked, and Secretary Morgenthau closed the books. The Secretary of the Treasury discussed the new tax plans before the House Ways and Means Committee on July 8. He felt that the taxes would not retard business revival and estimated they would yield, under twenty-eight rate schedules submitted by the Treasury, from \$118,000,000 to \$901,500,000 per year. On July 9, in order to avert a threatened price collapse, the Treasury was reported to have purchased about 12,000,000 ounces of silver in London. Political activity became more evident. It was stated on July 6 that Postmaster-General Farley would undertake a political survey during a six-week vacation. On July 6 in Chicago 300 representatives of "native American radical" opinions convened. In Cleveland on July 9 Republican Crusaders met in conference, and denounced the New Deal, including the AAA program.

**Mexican Situation.**—In Colima on July 3 the Governor vetoed legislation which would have authorized twenty priests of each creed to officiate. He stated that he would personally "see that there is strict compliance with the laws in force which authorize one priest for each sect or religion." The State's population is about 78,000. After the displacement of Garrido Canabal as Minister of Agriculture, his Red Shirts hurriedly left Mexico City. Canabal was reported to have been named Director of Public Education in the State of Tabasco. On July 7 at all Catholic churches in Mexico where services were allowed, prayers were offered for religious liberty. In Washington on July 8 a delegation from the Knights of Columbus requested President Roosevelt to make representations to Mexico over persecution of Catholics there.

**Ethiopian Situation.**—The Italo-Ethiopian Conciliation Committee, sitting for the past several weeks at Scheveningen in the Netherlands, suspended its sessions on July 9 after futile bickerings. The two Italian delegates refused to continue the meetings when the two Ethiopian representatives insisted that Ualual, the locality wherein the military clashes had occurred, was within the Ethiopian boundaries. Furthermore the Italian conciliators refused to appeal to the League of Nations for a fifth arbitrator, which would have been the normal procedure. The complete collapse of the sessions was widely interpreted as certain to precipitate war by the end of September. Almost simultaneously the American Government advised its nationals living in Ethiopia to leave the country. The newspapers estimated that about one hundred and twenty-five Americans were resident there, the vast majority of them being missionaries and their families. The Emperor Haile Selassie chose the American Independence Day to send to Washington a five-page note summarizing the controversy, pointing out the war-like intentions of Italy, and asking the American Government to devise some means by which Italy might be either persuaded or compelled to observe her obligations under the Kellogg-Briand agreement. On the next day President Roosevelt replied to the appeal. He noted that the controversy was being arbitrated by the League of Nations, and he praised the spirit and purpose of the Kellogg-Briand Treaty, but he failed to send to Italy any reminder of her obligations under the Treaty. He stated merely that the United States would be "loath to believe" that the two Governments would "resort to any other than pacific means as a method of dealing with this controversy or would permit any situation to arise which would be inconsistent with the commitments of the Pact." Later Secretary Hull indicated that his Government was deeply concerned over Italy's war-like intentions.

**New Peace Proposals.**—Meanwhile the International Red Cross Committee wrote to the Emperor urging him to join the Red Cross Convention of 1929. Nothing could be done for the sick and wounded in the war, it was intimated, unless formal proceedings had accepted Ethiopia into the Convention. Observers immediately reported



that Haile Selassie was eager to join, but feared he could not force his warriors to observe the articles requiring humane treatment of prisoners. On July 10, new proposals for averting the war were under consideration in London. These proposals were thought to have been submitted by Dino Grandi, the Italian Ambassador. Italy would be awarded a zone between Eritrea and the Italian Somaliland, over which she would wield political control. Beyond this zone Italy would also be awarded a sphere of influence, to be recognized formally by Ethiopia, where Italy would be empowered to bring about order and also to suppress slavery. In effect, the proposals, if adopted, would avert the war. But they would also terminate the independence of Haile Selassie's kingdom.

**Action Demanded by Ethiopia.**—The Ethiopian Government on July 10 lodged a demand with the League of Nations for the immediate convocation of the Council. Italy was blamed for the breakdown of efforts to arbitrate the differences between the two nations, though it was no surprise that this had occurred. At the same time a plea was made for world impartiality, and the nations were urged not to restrict their arms shipments to Ethiopia. Several European nations were reported to have canceled Ethiopian orders for arms.

**Jugoslav Concordat Authorized.**—The Government of Yugoslavia authorized on July 6 the Minister of Justice to sign a Concordat with the Vatican. Details of the proposed Concordat were not yet made public. It was believed that the conclusion of such an agreement would tend greatly towards relieving the strained relations between the Belgrade Government and Croatia, consequent upon treatment of the clergy and of the peasants in the latter country. The first address in Parliament of the new Premier of Yugoslavia, Milan Stoyadinovitch, delivered July 4, asserted that the Constitution of 1931, establishing the dictatorship, would remain the basis of the country's present policies. This was interpreted in a pessimistic sense by Dr. Vladimir Matchek, Croat leader, who stated that "there has been no change in the treatment of Croat peasantry by the police, who continue to beat up political prisoners." At meetings of the Croat Peasant party, however, more optimistic views were expressed, to the effect that the conditions under the dictatorship would not be allowed to return. At the same time, Moslem leaders were uniting with Slovene Catholics and Serbian Radicals with the purpose of "restoring freedom to the people." The Premier expressed the Government's intention to cultivate the friendship of France, Italy, and the Little Entente.

**Chaco Peace Commission.**—Progress was reported in the work of the Commission adjudicating the Bolivian-Paraguayan dispute. Demobilization of both armies was well under way. The peace protocol provides that within three months both armies would be reduced to 5,000 men. On July 10 the neutral military commission adopted two important accords. The first provided for the reopening

to the Bolivians of the main road between the oil fields and Santa Cruz, closed to them during the last phase of the war; the second would allow Bolivian settlers to return to the so-called no man's land, between the concentration points of the two armies, which had been evacuated by them during the Paraguayan invasion.

**Great Britain in Recovery.**—At the third reading of the Finance bill, which implemented the April budget, Neville Chamberlain, Chancellor of the Exchequer, reported steady progress in Britain's recovery from the depression. He stated that he had almost removed the tax burdens found necessary for balancing the 1931 budget. He found it possible to give relief in the rates of income tax and to restore the salary cuts. He instanced figures showing that railway traffic, bank clearances, and retail trade were all increasing, and noted that exports were much higher than in 1934. Concluding his review, he declared that "these are all hopeful pointers confirming and justifying our spirit of reasonable optimism." While the Chancellor was affirming the soundness of the recovery in Parliament, further confirmatory statistics were made public by the department dealing with unemployment. During the first week of July, the number of those without work was the lowest in five years. The improvement in employment was spread over all industries, and was not regarded as merely temporary.

**Soviet Bases.**—Alarm was expressed in Finland over the alleged threat to that country and to Scandinavia of the Soviet marine base recently established at Murmansk, on the White Sea opening upon the Arctic Ocean, in connection with other bases built on the Baltic Sea, which is now joined to the White Sea by a canal. Murmansk was said to be prized by the Russians as an outlet to the open seas, kept from freezing by warm currents. Sixteen planes of the type of the Maxim Gorky, the largest land plane in the world, which crashed May 18, were ordered on July 5 by the Soviet Government, and financed by public subscriptions.

**Nazis Harass Church.**—The Minister of the Interior, Dr. Frick, promulgated a decree ordering punishment of any one opposing the sterilization laws. The decree defines the usual instructions of the Catholic Church in this as denoting opposition. The Rev. Dr. Neuenhauser, director of a Catholic school in Opladen, was arrested for forbidding his students to attend a Nazi meeting to be addressed by an anti-Christian. In his action, Dr. Neuenhauser was obeying the Archbishop of Cologne. Dr. Alfred Rosenberg, leader of the Nazi campaign against Christianity, read before a Muenster audience a letter from the Catholic Bishop of Muenster to the Governor of Westphalia asking that Rosenberg be prevented from speaking. Dr. Rosenberg attacked the Bishop as one who aroused the people against the Government. Count Konrad von Preysing, Bishop of Eichstaett, was appointed Catholic Bishop of Berlin, to fill the vacancy created by the death of Bishop Nicholas Bares.

**German Navy Program.**—The German Admiralty announced the naval construction program of this year which will include two 26,000-ton battleships, two 10,000-ton cruisers and twenty-eight submarines. The first of the submarines entered the service June 29, and two more have been launched but not yet fully equipped. Plans were being drawn for the first German aircraft carrier. The complete plans for the new German navy call for a fleet approximately sixth among the world's sea Powers in tonnage, and not far inferior in fighting strength to the French and Italian fleets. For frivolously discussing the manner in which Chancellor Hitler eats asparagus, and for roistering about town while one of his speeches was being broadcast, members of the Heidelberg chapter of the aristocratic Saxo-Borussia corps were suspended for two years. They will not be able to study in any German university during the period of suspension.

**Reich Courts Receive New Power.**—Accused persons, a Reich decree ordered, may be punished by courts even when there is no existing law that defines the charge against them as a criminal act. Hans Frank, Minister without Portfolio, announced the decree. When the healthy opinion of the people feels that an act is criminal and there is no existing law, the court may consider the basic principles of criminal law as applying to the act in question, the Cabinet ordered. The new ruling, it was said, would give unbounded power to the courts. All judges are subject to recall whenever Chancellor Hitler is displeased with their decisions. The conversations between Polish Foreign Minister, Joseph Beck, and German officials, regarding German-Polish relations and the general European situation, were concluded, satisfaction with the discussions being expressed on both sides.

**Canada Awaits Elections.**—With the closing of the last session of the seventeenth Parliament during the first week of July, the political parties turned closer attention to the general election that will be held in the autumn before Parliament again convenes. The session just concluded, according to the press, was the duller in years. It began with promises of great activity, for the Conservative Government was introducing its program for the Canadian New Deal. The Liberal opposition, withholding all direct attacks and all obstruction, allowed the weakness and uncertainty of the Government in its proposed reforms to become manifest. Much legislation of a needed character in financial and industrial and social matters was passed, but the Conservative Government had to share the credit for it with their Liberal opponents. Premier Bennett, who has been frequently reported as resigning, was again said to be relinquishing control of the party. From the provincial elections held during the past year, the Liberals under Mackenzie King drew hopes of success in the coming general elections. Earlier, in Ontario and Saskatchewan, the Liberals obtained a majority, and recently in New Brunswick, they won forty-three of the forty-eight seats in the Provincial Parliament. A. A. Dysart, the new Premier, is a Catholic, according

to the N. C. W. C. News Service, as are the Premiers of the other maritime Provinces, Nova Scotia and Prince Edward Island.

**Politics in Greece.**—On July 4 Premier Tsaldaris introduced a bill into the Chamber of Deputies providing for a plebiscite on monarchical restoration. While the Premier maintained personal neutrality regarding the measure, he justified its proposal by stating: "The revolution incited by Venizelos created a restoration problem and made the plebiscite necessary to liquidate the situation." It was anticipated that the bill would be approved by Parliament and that voting on the monarchy would take place in the middle of November. The demand seemed widespread for a return to a constitutional monarchy. Meanwhile, Greek royalists were considerably upset by the fact that Princess Elizabeth, ex-Queen of Greece, had secured a divorce in Bucharest from former King George. Rumors were current that both George and Elizabeth were planning re-marriage, the former to a French princess, and the latter to her secretary.

**D'Annunzio's Book.**—On July 5, the Vatican put on the Index of Forbidden Books Gabriele d'Annunzio's latest volume entitled "A Hundred and a Hundred and a Hundred and a Hundred Pages from the Secret Book of Gabriele d'Annunzio, Tempted to Die." The Church authorities found the volume immoral, impious, and blasphemous. On July 9, the Patriarch of Venice, Pietro Cardinal La Fontaine, died of arteriosclerosis at the age of seventy-four. He had been created Cardinal by Benedict XV in 1916 and on the death of the Holy Father had been mentioned as a probable successor to the Papal throne.

**Anti-Hapsburg Laws Abolished.**—The laws of April, 1919, which forbade any Hapsburg who refused to abandon his imperial claims to reside in Austria, were abolished by the Austrian Federal Chamber. Restoration of confiscated properties, compensations, and a possible fund for the benefit of the family were also authorized. The secretary of the Fatherland Front declared there is nothing against its members favoring the Hapsburg crown.

A good deal of curiosity is expressed about the condition of the Jews in Soviet Russia. David Goldstein will satisfy it next week in his article, "A Soviet Jewish Republic."

Some recent statements about the motion pictures have prompted Gerard B. Donnelly to try to set things right in his article "'Definitely Cleaner' Films."

Alan Devoe is a book collector, who has written for us before. But just what kind of a collector will be revealed by him in his interesting piece, "Collecting Association Items."

A. Longfellow Fiske will recount some of the reactions of a convert Protestant minister in "Religion's All or Nothing."